

The CHRISTIAN CENTURY

A Journal of Religion

THE SOCIAL PROGRAM OF THE CHINESE CHURCH

By Alva W. Taylor

MYSTICISM AND ADVENTURE

By Arthur B. Patten

What Germany Has Paid *By H. N. MacCracken*

The Focus of Personality *By Sidney M. Berry*

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A Journal of Religion

CHARLES CLAYTON MORRISON and
HERBERT L. WILLETT, Editors

Published Weekly Four Dollars a Year

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EDITORIAL

Labor Unions in England and in America

LABOR unionism has gone much farther in Great Britain than in America. In the former country the labor union has made its peace with the employer and most of the employing class in that country are glad to have an association of workmen with which to deal. The slugging, killing and maiming that goes with the program of our American organizations is practically unknown in that country. The unions discovered in England long since the futility of allowing hot-heads to lead the men in a righteous cause. Perhaps the biggest difference there is to be found in the fact that there are not so many unassimilated aliens, and that men of more Christian mind have acquired influence in the movement. The result is that labor in England hopes to win its cause by constitutional means rather than by violence and intimidation. The past year has been a particularly embarrassing one for the American churchman with liberal leanings. The pronouncements of the church on the industrial question are distinctly favorable to labor, so much so that they are often opposed by the employing classes. At the same time the methods used by certain workmen in the strikes this year have been such that no respectable pulpit could defend some of them. In opposition to child labor, low wages, long hours and bad working conditions the church must ever side with the working man. But it has a moral duty to oppose evil wherever it is found. When a group of union men violate the law, it is the duty of the pulpit to denounce this violation in the same fearless way that it would treat violations on the part of any other section of the community. It is quite likely, too, that British employers, as contrasted with American, read eco-

nomics rather more than their American cousins. Hence they do not have the blind reactions in labor disputes that so often characterize American business men.

Lawyer's Ethics and the Psychology of the Courts

HERE is a criticism written by one of the nation's most distinguished jurists referring to an editorial in the Christian Century of September 21, entitled "Two Contrasted Lives." The psychology of the courts is so well interpreted that we gratefully let the words of our correspondent stand in the place of editorial authority. "I knew both the men to whom you refer—the bishop and the lawyer—quite well, perhaps not intimately, but I knew their general characteristics and their public work, and agree that you have perhaps stated in a large measure, correctly, each of their characteristics; but I disagree very positively with you in your statement, two-thirds of the way through the editorial, that 'British judges are far less complaisant to the indirections and trickeries of shrewd and unscrupulous attorneys than is the case in American courts.' I do not think that criticism is well founded. I believe the judges of the courts in this country are quite as insistent on the ethics of lawyers in their courts as are the English judges. I have given this topic quite careful attention for years and have studied the actions of the English courts, as compared with the American courts, for some time because of similar criticisms that I have heard from other sources than from this editorial. If the lawyer to whom you refer in this editorial had the characteristics that you suggest therein in regard to winning law suits, I do not think, because of that fact, he had as much influence with the courts as he would have had had

he been known as a lawyer who was seeking correct results rather than one who wanted to win a law suit. I am very confident that lawyers who have a reputation of being tricky and of being desirous only of winning their cases, regardless of the merits, are greatly handicapped by such a reputation with the courts. I happen to know that the lawyer to whom you refer was engaged by the liquor interests of this country, with another great lawyer, to try to obtain a decision in the supreme court of the United States, holding the eighteenth amendment unconstitutional. I also happen to know that other leading lawyers of Chicago were applied to to take up this case to seek to obtain its unconstitutionality, and after examining the subject they advised their clients, the leading liquor men, they thought the law was constitutional and would be so held; and I feel very certain that the lawyers who advised their clients that the law was constitutional stand much higher with the courts of this state than does the lawyer who took the case and obtained a large fee and yet had the case decided against him by the supreme court of the United States. No one who knew the lawyer to whom you refer, would attempt to question that he was a very bright man, intellectually—perhaps one of the keenest lawyers we have had at the bar in Chicago for years, but I am very certain that his reputation, to which you refer in your editorial, was a handicap rather than a help to him in the trial of cases in the courts of this state."

The English Brotherhood Movement

READING the reports of the annual Conference of the English brotherhood movement at Leeds makes one wonder why the movement failed to take root in America. Springing up in response to a deep need in Britain, it has become one of the outstanding forces for practical Christianity in the United Kingdom. The third lecture on the John Clifford Foundation was delivered this year by Rev. Tom Sykes, general secretary of the movement. It is a trumpet call for practical Christian fraternity in a world dying of hate. Taking for his theme, "The Challenge of Brotherhood," the lecturer showed how fundamental brotherhood is in the teaching of Jesus—no mere metaphor, much less a by-product, but central in fact and prophecy, sonship being the divine logic of the primordial fact of the fatherhood of God. Once the fact of the fatherhood of God is treated, not as a theological idea, or a vague whiff of sentiment, but as the primary fact of spiritual being, new brotherly relations in industry, politics, and religion—now seemingly fantastic and incredible—will become the natural order of life crowned with community. "The fundamental test of religion today is whether it is capable of solving the problem of how men shall live together"—that challenging sentence gives the keynote of one of the most stimulating, illuminating, and thrilling utterances of recent times, forthright, courageous, shot through with flashes of creative insight and prophetic passion. The lecturer, a brilliant young man of the Primitive Methodist connection, by his vigor of mind, his adventurous faith, his practical capacity and prophetic fire,

has shown himself to be one of the really constructive leaders of practical Christianity in Britain. His ringing appeal recalls the unfinished sentence of the last sermon of David Swing: "We must all hope much for the gradual progress of brotherly love—"; indeed it is our only hope.

"Americanism: A World Menace"

ELDOM have we been brought up with such a jerk as when we read the following title of a book announced in an English literary journal: "Americanism: A World Menace," by W. T. Colyer; preface by Tom Mann. It is described as "An exposure of the motives and methods of politicians, big business men and their creatures in the United States, and a warning of their danger to the whole world." The book is to be issued by The Labour Publishing Company, 6 Tavistock Square, London. No copy of the book, so far as we are aware, has yet reached America, but it is very significant that a book of such title should be published anywhere—doubly so when it is published by men of the English labor movement, whose leaders have a forward-looking spiritual-mindedness hardly known in the ranks of American labor. Time was when America was looked upon as an asylum for the oppressed, a refuge for those tormented by the tyranny of the old world. What has happened to justify, or even to suggest, a book describing Americanism, of which we have been so proud, as a menace to mankind? What is it that our men of politics and big business are doing that should cause a fine-minded humanist to warn the world against Americanism, as against a plague? Here is cause for searching of heart by Americans, and especially by Christian men, to see what we mean by Americanism, and why it is that our nation is regarded as a danger, a thing to be dreaded if not despised. Is Americanism to take the place of Prussianism in the mind of mankind?

Wanted: A Church Big Enough for God

BRAND, in the wonderful Ibsen drama of that name, started out to build a church big enough for God. In his little tumbledown church by the fiord the pastor broods almost to madness on the greatness of God and the littleness of his people—their little-mindedness, and, worse still, their little-heartedness. So the little old church is pulled down and a larger one is started; but by the time he has finished it his thought of God has grown until the new church seems too small. It is a perfect parable of our enlarging thought of God, brought to mind at the moment by the recent report of observations of the Magellan clouds by Harvard astronomers. The Magellan clouds consist of three small nebula in the southern heavens, visible just after crossing the southern tropic, in the latitude of Rio de Janeiro—two bright, like the milky way, and one dark. What has hitherto been described as "small nebula" now reveals itself as another universe, so to speak; a system of suns and stars so distant that it takes light 110,000 years to reach us. It includes stars 10,000 times as bright as our

bleary little sun, cloudy only because of their unimaginable distance—a "sky mark" first detected by the German astronomer Hevelius three centuries ago, and named in honor of the circumnavigator of the globe. This new unveiling of the far-shining City of God makes our earth seem infinitesimal, and our gibbering speculations like the hum of insects. So, on every side, the walls of the universe are pushed back into the infinite, and if we are henceforth to think of God at all, it must be in terms worthy of his august and awful majesty. Exclusiveness must be excluded, and littleness of mind must be lost in wonder and awe under that bright southern sky, where God gives us a glimpse of a splendor which makes our theologies seem like children playing with the toys of religion. A petty religion cannot long survive in so vast a universe; we must have a church big enough for God, and a faith to see the infinite lighted by the glow of intelligence and the warmth of love.

Edmund Burke and James Bryce

OTHER great Britons, like Chatham and John Bright, have been champions of America, and many great political thinkers of Britain, like Hume and Mill, have been teachers of America. But Burke and Bryce have been both champions and teachers. Our high schools study Burke's "Speech on Conciliation," and there is hardly a college where Bryce's "American Commonwealth" is not used as a text-book. It is in a peculiar sense fitting that memorials of these two friends of America should stand in the national capital. Nor should it escape notice that both Burke and Bryce were Irish born, which, if it does not account in part for their sympathetic understanding of America, makes it doubly appropriate that their names be honored anew in the year when the Anglo-Irish difficulties have ceased forever—let us hope—to poison Anglo-American friendship. Burke stands a century away on the distant slopes of time, speaking to us in a richly appraised eloquence. Bryce is nearer to us, intimately known and greatly beloved, uniting a genius for friendship with an amazing knowledge, and tireless as interpreter between nations. As the figures of Washington and Lincoln are familiar in London, so Burke and Bryce have a place in Washington; and we have a right to rejoice that our civilization, in spite of its faults, has produced such men who, in their contribution to the moral integrity of history, are worthy peers of the mighty ones of the ancient world.

President Harding's Unique Opportunity

AMERICA has suffered much from party politics. It is an old trick with us to put the mantle of party loyalty over many things which could not stand the clear light of day. "My party organization, may it be always right, but my party organization, right or wrong," has been the watchword of all too many of our voters. We entered the war, a nation unified by a noble moral enthusiasm. We came out of it a country reduced to moral isolation by

partisan politics. The moment the league of nations became a victim of party politics it was doomed to failure as far as America was concerned. After our period of moral lassitude we are being forced to the place where we will once more think in the terms of the life of the whole world. And such thinking can only be successful if it is lifted completely above the realm of party jealousy and party rivalry. There should be evolved an American program to which men of good will in every party can adhere. In Britain there are many who hope for something like a reversal of American policy to come about after a defeat of one of our political parties. Nothing worse could happen than the tossing of this great issue into the maelstrom of party manoeuvring for tactical advantage. That way lies the folly and failure of which we have learned too much already. Enough has happened to give us the opportunity of a new start. It should be made fearlessly by President Harding and it should be made in such a fashion that it is clear that he speaks and acts as the head of the whole country and not as a President who is working simply in the name of one political group.

Passing of a Journalistic Hero

THE death of William Austin Smith removes a comrade who had made himself the hero of progressive Christian journalism in America in the barely five years of his editorship of *The Churchman*. He had transformed that conservative Episcopal weekly into a journal that was read by thinking Christians of all denominations, and many socially-minded people no longer in contact with any form of organized religion. One may marvel at the courage of the man. Time after time he was compelled to lay aside his work because of physical limitations. By nature and training a pastor and preacher he would no sooner begin to make his mark in a parish than he would be forced to relinquish his task to regain his health. Finally in 1917 he was called to *The Churchman*, a position which he felt was suited to his physical limitations. But for a brave man with convictions to edit such a paper proved to be no easy task. Dr. Smith could be no mere time server. No more could he make himself an exponent of the interests of church officialism. And to see his subscription list steadily shrinking must have started emotions in him which only a fellow editor can imagine. The old conservative readers of *The Churchman* fumed, fretted, and finally renounced the paper. But Smith kept on proclaiming the social gospel as though unaware of the adverse opinions, the harsh criticisms, of old *Churchman* readers, until even they were beginning to proclaim him a prophet.

The end of the world war marked a crisis in his life. To him the great conflict had been all that it was supposed to be—a war to end war, a war to bring democratic brotherhood to a strife-torn world. But he came to realize as few Christians have done, that brotherhood and peace could never come from fratricidal strife. In a paper read at a small conference at Lake Mohonk last May the genius of Dr. Smith's insight reached its climactic expression. With relentless logic he tore off the shams and hypocrisies of statesmen and churchmen in his denuncia-

tion of the folly and wickedness of war. The same impulse of liberalism and justice prompted him to write boldly on other vital issues. He demanded the release of those political prisoners, jailed for saying what he now felt to be truth; he fought for churchmen who he knew were unjustly assailed, his editorial on Bishop Paddock being a notable example of this; he denounced ecclesiastical legalism and obscurantism, always insisting that his own communion take its stand beside the other churches for a crusade against the social, economic and political evils of the day. Yet in his vigorous writing he was always impersonal, seldom controversial, never anything but humble and tolerant.

Nearing the Danger Line

It is a source of pride and satisfaction to men of good will that so many organizations both within and outside of the church have set themselves to the achievement of notable objectives in the fields of relief work, care for young men and women, the defense of the nation against the liquor traffic, the protection of the Lord's day, the distribution of the Bible, and other wholesome activities too varied to be specified. It is the disposition of the typical American to be generous when his interest is enlisted. He gives freely to the promotion of the causes that have been called to his attention, and often in his willingness to assist attractive enterprises, or in his eagerness to do quickly what he does, he fails to take time to verify his first impressions regarding the value and trustworthiness of the innumerable appeals that reach him.

This impulsive habit of the average citizen has resulted in the initiation and promotion of a multitude of organizations for the public good, most of which it is a satisfaction to approve, but whose very multiplicity encourages capricious and unsupervised campaigns for funds. The rapid multiplication of these nation-wide appeals is only surpassed by the wilderness of tag-days, which in most of the larger communities threaten to follow each other with such rapidity and indiscriminate insistence as to make the entire system odious and self-annihilating. But at least it may be said in behalf of the tag days that somebody authorizes them, even though that authority may be as partisan and biased as has been proved to be the case in Chicago, where the really meritorious appeals have been swamped in a succession of semi-private and sectarian solicitations.

The nation-wide agencies of relief and welfare are for the most part worthy of approval. Such organizations as the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society, the Student Volunteer Movement, the Anti-Saloon League, the Woman's Christian Temperance Union, the Sabbath Observance League, the American Sunday School Association, the Layman's Missionary Movement, the Near East Relief, the Red Cross, various Russian Relief agencies, and other organizations of like nature perform

excellent service within more or less clearly defined areas. Some of them are much more effective and necessary than others. Some are active and vigorous, and some more or less moribund. But all are worthful in their purposes.

Yet it is manifest that they are all of them operating within the general circle of Protestant church membership. In some instances a wider circle is included, but virtually all of them are Protestant agencies. They draw their support from the Protestant churches, and are directed by officers who have Protestant connections or affiliations. Yet in no case are they responsible to the Protestant churches from which they draw their sustenance. There is absolutely no way in which the churches whose members supply their treasuries with funds have any voice in the projection of their plans, the limitation of their activities, the organizing and determination of their budgets, the expenditure of their funds, or the auditing of their accounts. They are independent institutions, self-originated, self-perpetuating and self-determined. Excellent Christian men and women are found on the directorates of most of them, and no one doubts the general high level of their programs. But the churches as such have no voice in their control.

This is a mistake and a danger. It leaves each organization to an independency which rarely ever fails to suggest question and invite criticism. It is rarely the case that these questions become insistent and this criticism alarming. Yet it cannot be doubted that there is a growing demand that causes that are constantly appealing to the public, and particularly the Protestant public, with eloquent demands for increased support, should make clear their merits and responsibilities to some competent group of church representatives, acting in behalf of the entire company of denominations that support such agencies. A demand of this sort is not alone the right and duty of the churches. It ought to be the first proposal of the soliciting causes. They need to make the request in self-defense.

The Young Men's Christian Association passed through a period of violent criticism and attack during the late days of the war and in the times immediately following the armistice. Some of that criticism was the result of hostile propaganda, some was due to mistakes which were unavoidable, and some was justified. The organization was directed by Christian men in whom the nation had a large degree of confidence, and the manifold service rendered by it during the war was sufficient at last to quiet to a large degree the dissatisfaction which had been aroused. Yet the chief weakness of any defense the association could offer was the fact that it was an independent institution, self-controlled, and outside the reach of any direct supervision by the churches whose representative it claimed to be. If the association had invited at the first the supervision of its plans, its budgets and its appeals by a representative group of men vested with the authority of the cooperating churches, half of the clamor against it might have been silenced at the start. The trouble was that the churches themselves were half doubtful regarding the situation.

At the present time there are other meritorious causes

which are near the danger line of suspicion and attack. Two or three separate forms of Russian Relief have been organized, besides the American Relief Administration which is practically a governmental agency. They have not been able to agree as to facts or methods. All of them have secured considerable sums of money for the care of various groups of Russians. In such an enterprise every sympathetic American must feel a deep interest. But there is no clear and convincing voice to speak regarding the merits of the different appeals, or to make plain the wisdom and economy of their administration. A certain amount of participation can be secured by any agency that presses its cause with urgency, quite apart from any intelligent public opinion regarding it. That is the opportunity which the indiscriminating American people offer to all projects, good and bad alike. But a just and worthy relief work, depending largely upon Protestant interest for its support, could gain enormously in the power of its solicitation by seeking the interpretation and oversight of some selected and authoritative group chosen by the churches as such, and capable of clearing up the confusion now prevailing in the public mind.

An even more urgent instance is the Near East Relief. It is a matter of deep satisfaction that a noble work of mercy has been projected and carried forward for years with marked efficiency. To it and the Christian public, chiefly the Protestant public of America, are due high praise for thousands of lives saved, and for unremitting efforts to deliver an ancient people from the galling yoke of persecution. Yet the situation in the near east is far from clear. The work of relief is threatened with political complications which have a sinister look. Beyond the formal gestures of international courtesy the government is cryptically silent and inactive regarding the entire situation in the Levant. There is genuine danger of an outbreak of criticism as caustic as that which threatened the Young Men's Christian Association four years ago. The Near East Relief owes it to itself and all its friends to secure at the earliest moment the careful scrutiny of its entire program and plan of campaign by a competent group of Christian leaders, who are not the appointees of the organization, nor a self-constituted company, but the chosen representatives of the churches from whose gifts the Near East Relief is in large measure sustained. This is no criticism of the work, in the necessity and sacrificial character of which we fully believe. It is an appeal in behalf of a movement that is nearing the danger line of attack at the very moment when it is most urgently needed.

The day of the irresponsible and independent agency appealing to the Christian public of America is passing away. Even denominational drives that make no account of the total program of the church of God in the nation are increasingly irritating and unjustified. And when organizations like the Salvation Army, claiming the privileges both of a church and a movement, project their repeated campaigns for funds, there should be some method of determining the scope, purpose, actual needs and real results of the enterprise. For all such supervision there is required a carefully selected board or commission,

chosen with full authority to represent the cooperating group of Protestant churches from which most of the money for these various agencies is derived. It might well be a permanent board, for its functions would be continuous and invaluable. And it is but a question of brief time until such an instrument of inquiry and recommendation will be an inescapable necessity.

A beginning has already been made in this direction. The Federal Council of Churches is the one body that represents the cooperating Protestant denominations in their authoritative capacity. It submits its budgets to their strict and exacting scrutiny. If the machinery thus set up for study and approval does not meet all the needs of the situation, the Federal Council itself ought to join with the other interdenominational, interboard, and extra-denominational agencies in asking for a fully credentialed body of reference, review and audit for every organization that makes its appeal to the Christian public of America. In that manner alone can the churches be safeguarded from the misadventures of capricious and indiscriminating campaigning, and the agencies that can stand the test of exacting inspection be saved from the ever-imminent muck-raking exploitation of captious critics.

Our Clamor for Leaders

O H, for a Moses to lead us out of this wilderness! The futile cry still sounds out. Our history and exegesis are not accurate: the function of a Moses is to lead into the wilderness, not out of it. We have not brought to bear upon this serious question of leadership a discriminating democratic mind. Most of us feel that a strong, dominating champion would soothe our anxieties, solve our problems, and confidently point out the way for us to take. Yet if Moses is our model, as he is our un-failing proverb, we have little to hope from such leadership by way of settling us snugly in an estate of undisturbed contentment. Most will perhaps agree that we are already sufficiently deep in the wilderness, and the last requirement is a Moses to lead us in farther. A Moses can bring us out of houses of bondage, but if the world is not out now it is mainly because the too clearly discerned perils of the wilderness have driven us back to the security of old serfdoms. The evils of the old bondage are known, at any rate, and, over against the terrors of the untracked wilderness, they are quite the choice of multitudes.

Nor do we seem more content to follow to the end the slashing generalship of a Joshua. There is little earthliness of the Joshua type of leader. But we do not trust or follow that kind long. They are in disfavor for their scant success. They can hack their way through obstacles to a certain point, leveling cities and slaughtering encumbering populations, but the territory they thus clear for the peaceful habitation of the faithful is very limited and the peace they win is exceedingly insecure.

We are quick to set up popular idols, but we are not less quick to topple them from their pedestals. The mortality among popular statesmen and political chieftains is

frightful. Those of outstanding strength and conscience are often scared out of assuming the role. "The ingratitude of republics" has driven many an ambitious statesman into a despairing grave. Should not much bitter experience teach democratic society that its leadership as well as its ideals must be democratic? We must discard magic. We must not hope that a superman may be discovered who will wave a wand or flash prodigies of wisdom or energy, and achieve in a moment, without popular foresight and intelligence, the desired redemption. Democratic salvation does not come by such means, and its seeming achievement by the hero, either of the sword or the tongue, is a delusion from which society can only awake to despair.

When democratic society shall learn the art of a truly democratic leadership, steady progress and a confident community of intelligence and resourcefulness will more than compensate any loss of sheen from the tombs of heroes whom we first zealously slay and then as zealously canonize. He is the true leader who draws out the resources of the many and sets moving the triumphant energies of cooperation. Individual names may not stand so high on the roster of the great, under the regime thus established. But the joy and the soul enrichments of the multitudes will abundantly compensate all such trifling losses.

The Undesired Food

A Parable of Safed the Sage

THERE is a Little Lake, and beside the Lake a Cottage, and there do we go, I and Keturah, in the Summertime. And back in the woods is an Hut, where I study. And the squirrels scamper over the roof of it, and little birds get inside in strange ways, and the winds are soft, and the Lake doth ripple in the sun.

Now I left this place one day, and went into the City. And I have a suspicion that I may possibly have eaten something which did not wholly agree with me. For when I went to bed I was so Dizzy that I had to hold to the bed to keep from pitching into the Lake. And when I essayed to sleep, I slept not, save it might be for fifteen minutes, when I awoke with a dream.

And the manner of the dream was this, that they brought me Food, and required of me that I should eat thereof. And I did not want Food.

And they brought me Roast Turkey, rich and brown, and I shrieked out in horror. And they brought me Lobster Salad, and I cried as it were Bloody Murder. And they brought me a plate piled high with many kinds of Cake, and I howled in agony. And they brought me Ice Cream, and I begged them to take it away. For I was on an Hunger Strike, and my soul abhorred all manner of Food. But all that night I dreamed of Food, and I awoke with an Horrible Nausea, and the necessity of eating the Food of my dreams. For that Food was compulsory.

Now I have seen the time when I have been so hungry that Very Plain Food was a delight, and I like Good Things to Eat; but I did not want any of them that night. And

that experience lasted one night only, but that was Plenty Long Enough.

And I considered this, that what God provided may be never so good, yet may it become abhorrent to him that hath perverted his own taste. For what is Good Musick to him who hath cultivated a love for Jazz? And how shall he love the things that are lovely and of good report who soaketh his miserable soul in that which is vile?

And I prayed unto my God for myself and for my fellowmen, saying, Oh, my God, who hath filled this world with that which is good, yet which men pervert to purposes that are evil, grant unto us that we may enjoy the good which Thou hast made.

For God hath not denied unto his children that which is good, but they themselves do often render themselves incapable of getting good out of it.

BY THOMAS CURTIS CLARK

In Shakespeare's Town

IN this old town, by Avon's quiet stream,
Great Shakespeare dwelt, and built, of fact and dream,
His deathless plays. Within these simple walls
He sat and mused, and lo! dark castle halls,
Proud palaces and gruesome caves were there
To tell their tales of kings and ladies fair,
Of clowns and shepherds; fairies swarmed about;
Dead armies thronged and put their kings to rout;
And even witches hovered at his side
With presage dire; fair maidens loved and died;
And mad philosophers held forth with him
In argument of life; in battles grim
Brave men went down, while cruel lances gleamed—
Thus life passed by, while Shakespeare sat and dreamed.

To the Poets

AS city dwellers, pent by dust and heat,
Repair to mountain heights to slake their thirst,
To feed their famished souls, so we, fret-cursed,
Come to your founts to drink your wisdom sweet.
We weary of the drab and toilsome marts;
At eventide our spirits drag, forlorn;
Then what a boon to find your songs of morn,
Of buoyant hope! You lift our drooping hearts
From bitter thoughts to psalms of love and praise;
Cares fly away and trouble seeks its den,
While youth returns to light our path again;
Our feet are set upon eternal ways.
Pure Keats, blithe Burns, and Shelley, morning star,
Desert us not, who still must travel far.

The Seer

THOUGH part of all I meet,
I walk my way alone;
Knowing the hearts of men—
To them, alas! unknown.

Education for Democracy

By Ralph Goodale

WHEN after the war we took one hasty moment for thought, this truth was at once apparent: that our democracy was not so secure as we had supposed, and that it might disappear unless the character and intelligence of our citizens were improved by education. There never was a conviction better founded. Democracy rests upon enlightenment, as the failure of democratic experiments has proved in Mexico, in Russia, to some degree in our own land. In an instant we decided upon education; and in order to save democracy, hosts of our young people entered the technical laboratories and the machine shops!

A more absurd and more serious blunder cannot be imagined. For education is not technical training, and no amount of vocational equipment will improve the democracy of our nation. From the technical schools we shall have better medical service, safer railway cars, cheaper sugar, better business methods, an increasing control over nature—good things, all of them. But we shall never have from them the personal qualities that cement a democratic society. Democracy flourishes better, to be sure, among men who are properly ambitious; but once given the ambitions, democracy is not increased by the skill with which those ambitions are realized. It depends rather on the quality of men apart from their vocations; it rests on the intelligence with which citizens read their papers, on the care they take with their children, on their avoidance of display, on the simplicity and rightness of their tastes. Far from creating democracy technical skill may exist in a nation without democracy at all, as democracy may exist without great technical skill. Germany before the war led the world in technology; and Germany was not democratic. In fact, a nation of trained but uneducated citizens, being unable to control itself, will inevitably fall into the hands of the few capable men.

THE VALUE OF EACH HUMAN LIFE

The very sentiment of democracy is a thing to be cultivated; it is not so common at present in the United States, perhaps, as we think. For consider what a democracy is. Not, surely, a hypothetical society in which all are equal. Nor is it a society in which all have equal opportunities for self-aggrandizement; for though such a condition is still beyond us, it amounts in itself to nothing more than a competitive aristocracy. A democratic society, rather, is one whose aim and interest is the value of each separate human life, no matter how obscure. Its basis is the perception of a truth, a conviction that the precious qualities of human nature are to be developed everywhere. In an aristocracy, Tom and Dick live for the benefit of Harry, who is supposed to embody some special kind of excellence; in a democracy, Tom, Dick, and Harry are all seen to be valuable in much the same way, though to different degrees. An ideal democracy is a farm, with every square foot cultivated for the best it can produce; an aristocracy is left largely uncultivated, under the assumption that most of the land is sterile.

This knowledge of the worth of human life in itself, which is the basis of democracy, is not easy to attain. It is obscured by class and race feelings, by advantages or disadvantages of birth, by wealth, by a sense of the possession of brains or the lack of them, by ambition, by the purest empty conceit; it is of all truths one of the hardest to hold solid in our hands, and it is altogether Christian and altogether necessary to our ideal of society.

INCULCATE DEMOCRACY IN THE CHILD

And since this knowledge is hard to attain, its growth in the child's mind should not be left to chance. Education may be used to create the perception which underlies democracy, or, as is usual in aristocratic states, to destroy it. The "gentleman's education," in spite of its virtues, accustoms its possessor to the idea that he has special privilege; and it gives him a tolerant kindness toward less fortunate men which is the pleasant aspect of a mental deficiency. In America our private schools and our colleges often produce this aristocratic temper; parents send their children to school to receive a mental stamp that will identify them as members of a caste. On the other hand, the professional training which a man of ability rightly receives may, by itself, be so egotistic, narrowing, absorbing, that it will make of him a more pernicious aristocrat than any of the old regime. It makes no difference whether that training is in farming, pharmacy, or phonetics. Heaven save us from the domination of the successful man who knows nothing but his vocation! There is also danger in any school that students of unusual ability may become intellectual snobs. We must run the risk of all these misfortunes, of course; gentlemanly character, scholarship, professional skill, are too valuable to be lost. But if we are to preserve the spirit of democracy, we must also cultivate with determination a wide interest in humanity and a wise humility, else the very desire for democracy will disappear.

But there are other reasons for non-professional education in a democracy. If the citizen is partisan, or is brutish, or knows no more than his trade, the demagogue takes control with the certainty of natural law; and to free himself from the demagogue, the citizen himself will finally decide for an aristocracy. For democracy means power—a power which must be exercised intelligently and honestly, or democracy will fail. And no student of the problems of this generation will deny that the citizen needs a degree of wisdom which does not come easily. We must solve the problems of international justice, of wage regulation, of birth control, or our masters will solve them for us.

THE AIM OF DEMOCRACY

And if the forms of democratic society could persist without culture, it would not be worth while. One wise king would in his own person be worth a whole race of dull, debased, and powerless men. But our aim is to de-

*"Aristocrat" in a bad sense. An aristocracy of wisdom is quite possible in a democracy.

velop in every individual every characteristic in which human nature can take pride. That is what democracy means. And we must not misunderstand our object, or the noblest activity of modern civilization, the strenuous attempt to raise the common man, will end in failure.

Of our educational agencies, the community and the home are the most natural. The child adopts the aspirations and tastes of his community as a matter of course; and under ideal conditions the schools would have no more to do than to develop the tastes already acquired. Conditions now are not ideal, however. The home and the community form the child in their own image but the image is not what it should be. Their power is conservative. Where a general advance is necessary, the leadership must be taken by the less effective agencies of education, the press, the church, the school, and the college. These are faulty enough: not to mention the press, the church is often timid and over-careful for its own preservation; the school, under present conditions, must set tasks which are a bore to the students; the college has the same handicap, and in addition fails to serve the poor, and spends an insane proportion of its energies in athletics. Yet these are the agencies that can do the work, and that will do it if the friends of democracy will take possession of them. And some time we shall see these special instruments cease to be whips swung by outsiders, and become organs of the community, which will have relieved them of the necessity for propaganda: the church will be a center of communion and worship; the press, a forum; the schools and colleges, a means of teaching the young what the adult public already practices and approves.

THE IDEAL CITIZEN

I have often been interested to imagine the citizen in an ideal democratic society. It is foolish, no doubt. You and I probably should not agree on all points; but should we not discover at least that all the necessary virtues of our ideal citizen would be virtues of private life? He would be a hard-working man, I suppose; but he would take his vocation like a sportsman. In his leisure hours—for he would have them—he would set his ambitions in their perspective, and would not rate them too highly. He would be interested in public affairs, and, from habits of thinking, reading, and talking, would have the right to judge public affairs. He would not be weighted down by the Thing That Has Been Done, nor deceived by the Thing That People Are Doing. He would have activities outside his profession—in the church, or in the community, and possibly in the arts. If he were a reader, he would not content himself with adolescent romances and joke-books, but would find the nourishment he needed in history, biography, fiction, and poetry. Not an impossible picture; such men already exist in considerable numbers; indeed, we should not have even the semblance of democracy without them. But given a citizenship of such men, such as education can produce, it is hard to see how our democracy could be extended by more skilful use of concrete or by improvements in airplanes.

We have not sufficiently realized, nor have our schools,

how important the private life of the citizen is. We have been content to insist upon earnestness and honesty in business; beyond that, for leisure time, if we have allowed leisure time, only a certain genial good-nature. Leisure time has been for relaxation, time-killing. We have, in fact, sneered at any one who had a serious interest in life outside his vocation. But it is just here that we must improve our ideal, or be lost. Democracy is not an assured success. It is still being tested and plenty of intelligent people predict its failure. And if it fails, it will be because of the mental incapacity of the citizen. As the population increases, as world problems become more pressing, as life becomes more complicated because of our contact with other peoples and because of the progress of mechanical science, the poverty-stricken mind of our "average man" will not do. A population whose leisure time is dissipated in the intoxication of automobile driving, in whirlwind movies, in vaudeville, in Gene Stratton Porter sentiment, in skimmings from the city scandals, cannot bear the load of society. Such a population will be shoved aside—indeed, it is now being shoved aside—and placed into the industries for which it is prepared; where it will produce, efficiently enough, for the sake of the few who have been educated in mind and character.

What Germany Has Paid

By H. N. MacCracken

AFTER four years of peace—save the mark!—Europe still rings with the cry, "Germany must pay!" Not a newspaper in France or French-speaking Switzerland but echoes the phrase every day. The Premier of France the other day, dedicating a monument to the French soldiers (and others) who drove the Germans out of the Argonne, affirmed the old articles of faith to a great and approving multitude. The French chamber of deputies inscribes it as the sole plank in a fast disintegrating financial platform. Germany will pay it all. So often has it been said, or shouted, that now a national amour-propre has been awakened, and the subject is one upon which one no longer thinks but only feels.

The cry rings in France's neighbor-land, too, Belgium. It finds loud echoes in some powerful circles in England. The majority of Americans agree with the sentiment. The bankers of the world have nightmares to the tune, and the problems it suggests to their waking hours are the most serious in a world full of engrossing difficulties.

The writer has no solutions to offer, no defense to make against the program of making Germany pay. The purpose of these few lines is to suggest to some thoughtful Americans that Germany has paid already in some measure, and that even those who would visit upon her all the punishment due to beginning the most terrible war in the history of civilization may well pause to reflect upon her fate after four years of armistice,—not peace—as the bankrupt of civilization.

In territory Germany has lost Upper Silesia, her richest province for raw materials, the Saar Valley and its mines,

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and Alsace-Lorraine, with a million and three-quarters of inhabitants. She has lost all her colonies, with their resources. In trade, she has lost most of her foreign properties and credits, her merchant marine, and her custom in all countries of the Allies. She has lost all her gold, and all her credit as a nation. She has lost millions of men in the flower of their age, and children in their period of growth. But it is not only in material ways that debts are paid. In moral, social, and spiritual ways the debts are sometimes much harder to bear.

ISHMAEL

Germany is today Ishmael among the nations. She is in a moral encirclement vaster and more bitter than the entente King Edward and his advisers built around her imperial ruler. Not a German ventures abroad today without the morbid fear of somewhere paying the penalty of national ostracism. If he seeks to put out a hand of friendship or atone for the past his hand is dashed aside.

Two years ago French Protestant leaders refused to meet their German fellow-Christians in conference without a formal apology first from their guilty colleagues for the part played by Germany in the war. This summer, in Geneva, a French cleric went to a German lady at a reception in the house of a Genevese professor, and announced to the dismayed guest that their nation was doomed to hell, and demanded that she agree with him. She burst into tears and left the room. At the international conference which both attended there was evident the settled determination to keep the German delegates in a state of isolation socially and spiritually. Such experiences, repeated again and again in European society, leave their iron in the soul.

The intellectual classes of Germany have paid terribly in suffering due to the fall in exchange. Their salaries have never kept pace with the drop in the mark's purchasing power. The spiritual leadership from such men and women is like the cold draughts in an unheated house. The shabbiness, the underfeeding, the atmosphere of settled depression all have their share in a psychology of despair which is only too contagious among other classes.

In spite of surface indications of prosperity among German workers, also, Germany has paid and is paying heavily in trade depression and finance. Who will leave money in a bank when it dwindles in value day by day? Who will extend credit when that credit can be met at half the cost in a week? Thus the processes of disorganization of commerce, slowly but surely eating their way into the social fabric of German life, presage ruin to the keen observer who looks beneath surface conditions.

OSTRACISM

Such bodies as the International Research council have recently taken action against letting German scientists enter their meetings. Germany is not yet a member of the League of Nations. Turn where he will, the German of 1922 is confronted with the flaming sword of world ill-will.

"And bitter, dark, and unexplored,

The alien deserts wait before."

His nation goes down to bankruptcy unregretted any-

where. And not only is this due to the passive indifference of those who have ceased to think about him as a world inhabitant, but he meets the active hostility at every turn of those he has injured most. And there is no sign that this will change for a generation.

This is not said to excuse Germany. But there is something to be said, before the World-Court of Moral Justice, about the possibility of the wisdom of a moratorium in the ostracism of a nation. Did not our own President say that we had no quarrel with the German people, and this at the very height of the war? Shall we repudiate this utterance, characteristic of American magnanimity as found in Lincoln? What will be the consequences to the world of tomorrow, if seventy million among its most gifted people are condemned to a generation of exile?

The Smile

By Arthur B. Rhinow

ON the roof of his house in Anathoth, the old priest lounged with the air of one who was acquainted with every finesse of comfort. His couch was soft, and the draperies of the canopy were rich. His shrewd face was a study in smiles, befitting the corpulency of his body. Occasionally he reached for the silver cup, and sipped the palm wine like an epicurean. He was an influential man.

Before him stood Jeremiah, the young prophet.

He did not mind the rays of the sun, hot even in the late afternoon. Plain was his garb, and plain the hood, shading lean features, set with luminous eyes. After a glance, a loving glance, at the famous hills of Benjamin, rising in a half circle to the west and northwest, he turned to his host.

The priest sipped and smiled. His voice was musical.

"I asked you to come to me," he began, "because I have something to tell you that is for your own good. You are the son of a priest, and I want to do all I can for you."

The prophet tried to smile in return, but it was hard.

"I want to talk to you like a father," the priest went on. "I want to tell you that you take things too seriously. You look like a man of sorrows and acquainted with grief, full of lamentations. You must learn to look at the bright side of things. Don't let the corners of your mouth sag. Learn to smile, smile, smile. Look at me."

He raised the cup, and there was a pause.

"You know I am a man of affairs and responsibilities, and the burdens of my office are heavy. But I have learned to take things as they come. I take them with a smile."

The young man was about to speak, but the priest silenced him with a languid wave of the hand and a deprecating smile.

"Life is sweet," he continued. "Why not enjoy it? Judah is rich and prosperous. There is so much to be proud of, and to enjoy. Of course, there are poor, but there will always be poor."

His fingers and his eyes fondled the cup.

The prophet was silent. He was struggling with a surge of sadness. How could he smile! How could this priest before him smile! A film gathered over his eyes, illumined by a fire within. The surge found expression.

"The stork in the heaven knoweth her appointed times; and the turtle dove and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

The priest raised his hands. There was an attempt at indignation, but his features hardly lost their bland composure.

"Are you blind?" he expostulated. "Do you not rejoice in the sweeping reformation of our good king Josiah? The high places have been leveled to the ground; the Asherahs have been destroyed; and the altars of Baal broken down; and the vestments of idolatry have been burned in the valley of the Kedron. The black-robed priests of Baal have made way for the white-robed priests of Jehovah. The reformation has reached even Ephraim and Manasseh, for Assyria is weak. Jehovah be praised."

The film in the eye of the prophet glowed as he answered. Was it he that spoke or another?

"Will ye steal, murder, commit adultery, perjure yourselves, and then come into my presence into this house which is called after my name?"

The priest lowered his voice.

"If you are not reasonable, you will be disliked. Already you have lost favor, and the priests are beginning to hate you. We want to keep things smooth, and your ravings are annoying. You go too far. You have prophesied the destruction of Jerusalem and the temple. That makes me smile. The temple! The home of Jehovah! Impossible! Certainly not while Josiah reigns; and he is young. And if after us—"

He shrugged his shoulders, smiled, and refreshed himself.

Long had the emotions of the prophet been repressed. Now they overwhelmed him. Like one possessed he poured out his predictions.

"I tremble for sorrow. The walls of my heart will break. The enemy comes up in dense, huge masses, like clouds, his chariots rush on like a whirlwind, his horses are swifter than eagles in their flight. Woe to us, we are destroyed."

The flow of fervid eloquence did not cease until the passion had been spent. The sun was setting, and the hills were roseate, but on the face of the prophet perspiration mingled with tears. At last he stood as one waiting for a reply from the couch. When no answer came, he bent over to look. Alas, the priest was fast asleep, an infantile smile on his chubby face.

Mysticism and Adventure

By Arthur Bardwell Patten

IF mysticism is the immediate consciousness of a loving God, what has it to do with anything so tremendous as the audacity of faith? But why should not the consciousness of God be as tremendous as it is tender, and as robust as it is delightful? If it is a terrible thing for the sinner to fall into the hands of the living God, it must be a tremendous thing for the saint. The hands of the living God are not only corrective hands and comforting hands; they are also courageous and masterful hands. Nothing less than an audacious faith can even conceive the God who is the architect of a new heaven and a new earth. The four-square glory of a New Jerusalem, stone-built out of lively and loyal men, is no mere pious dream, but the most daring and audacious enterprise in the universe. When we realize that it means all our cities and all our citizenship, reared into a commonwealth of God, can we doubt that the faith that shall claim and construct this vision must be the most tremendous of adventures? The sweetest mystic fellowship is just this yoke-fellowship of believing men in the creative companionship of their Father and of their brothers. This is indeed the master-mysticism, for it is communion with the master will of the good God who is building a civilization of good will on earth.

But the Bible tells us to be humble. What fellowship have humility and audacity? Much every way. To be

humble enough to accept the will of God and do it is the most forthright thing in the world. "Not my will, but thine be done" means not less will, but more will. To be humble enough to quit our own wilful tangents and to get into the orbit of the divine will means a tremendous forward movement along the whole trunk-line of God's adventuring purpose. To walk humbly with God we must love mercy and do justly in the heroic contacts of exacting service and of exalted citizenship. Humility is neither reclusive, nor obtrusive. It is the trustful confidence of souls dynamically dependent upon the world-will of almighty God. So the meek inherit the earth, and the little flock is freed from fear and given the keys of the kingdom. Christ himself is the Lamb of God—but he is also "the Lamb in the midst of the throne." And it is enough for the disciple that he be even as his Lord. So humility is quitting one's petty will, and doing the sweet, but sweeping will of God, till the kingdom come, and the will be done on earth as it is in heaven.

It was a luminous formula that came out of the experience of the great war: "Religion is just betting one's life that there is a God." And that is life's best bet. It breathes at once the humility of trust and the audacity of faith. And it is certainly the voice of true mysticism, for it pledges devout but dynamic contact with God for great ends. It

ventures to prove God by practicing his presence at whatever cost. Here then is no betting on any man-made wheel-of-fortune, but rather staking one's very life on the divine providence in human affairs. Here are loyal acceptance of the integrity of the world, intrepid advance into the moral order, and hence the assured discovery of what soldierly souls have recently called "the real thing."

AUDACIOUS FAITH

To bet one's life that there is a God is to live like a son of God. Then only do men begin to know how excellent is God's name in all the earth. This is at once the childlike trust and the chivalrous faith of the eighth psalm, through which alone men deeply realize that God is mindful of them and visiteth them. And when men thus bet their lives God takes them into the high places of delight and of dominion, and puts all things under their feet. Jesus Christ appropriates this excellent psalm, changes its "ordained strength" into "perfected praise," and draws all men unto himself as the Prince and Perfecter of adoring and audacious faith. He spoke the devout but dauntless word, "I will build my church, and the gates of hell shall not prevail against it," and he staked his life even on the cross for its fulfilment. History has vindicated the sublime audacity of his faith.

There have been many brothers and sisters of the Christ who also have staked their lives on the vision of God and on the validity of heroic goodness. Such a one was Mary Lyon, the founder of Mt. Holyoke College, who was able to say, "There is nothing in God's universe that I fear, but that I shall not know all my duty, or shall fail to do it." She was a practical mystic whose audacious faith builded even better than she knew, and became an emancipating ministry to the womanhood of the world.

DOGMA AND DEMONSTRATION

God is not a dogma, but a demonstration. Paul, who spoke many words of theology, yet did not put his dependence mainly on the logic of thought, but rather upon the life of the soul, for he declares, "My speech was not in persuasive wisdom, but in demonstration of the Spirit and of power." Paul was at once simple enough and audacious enough to prove all things, and to hold fast, and hold forth, that which was good. He had staked his life upon God in Christ, and so he himself had found God as a Christian.

It is said that Mrs. Humphrey Ward once in her young womanhood fell into the lassitude of doubt. But she was rescued by a challenge to audacious faith. Sitting in her garden one day, she was roused by a voice in her conscience: "Act as if I were, and you shall know that I am!" She too made life's best bet, and staked her soul and her service for the knowledge of God. Conviction came with the creative purpose. By such faith worlds are framed, and that which is unseen is made into that which is seen. By such faith arks of salvation are built for families and nations. By such faith kingdoms are subdued, righteousness is wrought, and promises are fulfilled. And this is mysticism—the living knowledge of God. It may not be

the medieval type, but it is the Christian type, and must be the modern type.

In line with this interpretation is Dr. Joseph Fort Newton's vivid definition: "Religion is the instinct to explore God." All exploration is audacious, and the supreme audacity essays the supreme task—the acquired experience of the living God. Man the discoverer must meet God the Revealer right where God is touching life today. If man trusts only the past and has no conquering faith now, he is not a mystic. One may have a world of archeology without a wisp of audacity. Others have labored, but we enter into their labors vitally only as we take our place in the laboratory of the present, and like Agassiz make that laboratory our sanctuary. Every man must win the world anew, and win a new world besides—if he would be a mystic and not just an inherited memory. To change the figure, we are to be the continuators of the spirit of the apostles and prophets. So only can we build on their foundation, and make Christ our chief corner-stone. We can know God today only as we have fellowship with him in discovering the design and rearing the beauty and strength of the temple of divine sonship and human brotherhood.

SCIENCE JUSTIFIED BY FAITH

Scientific experience and progress are no exception, for they too wait upon the audacity of faith. Mr. Edison bet his life that there was a world of undiscovered wonder and worth, and he staked all to win its secrets. His intuitions have been almost uncanny. No saint could be more audacious in believing in God than Mr. Edison has been in believing in Nature. The process is the same for saint and scientist—intuition, initiative, discovery. The invasion of any undiscovered country is an adventure of faith and the exploration of mystical religion give just as valid findings as do those of modern science. But the religious validity is not only equally trustworthy; it is vastly more valuable. Surely real religion and real science should adventure happily together, for they pursue the same method. And then the fundamentals of their faith lie alike in the domain of the intuitions. How akin to the great pronouncements of religion are the great postulates of science? The great scientists really stake their experimental lives on the Dependability of Law, the Boundlessness of Space, and the Everlastingness of Time; while the great saints in turn stake their experimental lives on the Trustworthiness of the Moral Order, the Limitless Life of the Good Spirit, and the Immortality of the Human Soul. And again these are not matters of inference; these are concerns of intuition. To the audacity of faith, universal dependability is only another name for universal divinity. It is high time for the scientist to bet his life that the world has a Soul, and that he has a soul himself. And he is always practically, if not pronouncedly, doing so. Then it is certainly high time that the devotees of religion should accord to scientific conclusions the deepest respect, even as they desire for their own convictions the highest regard.

Modern science and mystical religion are at once in their procedure. Both are pragmatic, and neither must be dogmatic. Both are concerned with the experience of reality

already attested; and both are also concerned with the experimentation, adventuring and audacious, by which alone new experiences of reality are acquired. As for the future—in the eagerness of their quest, religion and science should always be allies, and never antagonists. Both must be more for the dynamic and less for the dogmas. The psychology of religion, and not its metaphysical philosophy, is the domain of the mystic; and herein is the heaven of everlasting moral and spiritual adventure. In this heaven, Christian romance takes the place of credal rationalism, and static contemplation passes into vital communion with the wonder-working Will of God.

THE LURE OF THE UNATTAINED

In the mystic life every man must discover for himself what others have discovered before him. He has the advantage of their light and leading, but he must ratify their findings in his own conscience, and carry on for himself. Yet while everything once discovered has to be rediscovered, we do not stop at that. There are more worlds to conquer. "Into all truth" is Christ's challenge to the adventuring mystic. For the ardent worshiper, as for the eager scientist, there are waiting wonders. And even the Almighty himself awaits "the revealing of the sons of God," before the expectations of his new creation can be fulfilled. "In the beginning—God." And still we are always in the dawn of a fresh beginning *with* God. For us the most tremendous and vital beginnings are now, and tomorrow, and forever. Certainly spiritual discovery

everything else, to have free play for his own thoughts, will keep pace with scientific discovery, and match every material advance with some mystic adventure of reverence, righteousness and love. In the remote beginnings, God wrought without us, but now, in the realm of the new humanity, and of the commonwealth of men, "Surely the Lord Jehovah will do nothing, except he reveal his secrets unto his servants the prophets." Do we dream the wonder of these secrets, and will we do the works until the wonder dawns into day? But only immortal day can satisfy the adventurous dream of the soul. Everywhere else the dream is coming true, "and God doth make divinely real the highest form of our ideal." So ours is not only an intimation of immortality, but an intuition—a present experience of the reality of eternal life in God. As man's sense of reality has never failed him with each onward step, so surely it does not fail him at the threshold of death. Man has always been going westward with pioneering certainty; and when at length it shall be said, "He has 'gone west' indeed," it will be but the crowning realization of the continuing life in God. The assurance of keen and knightly souls confronting death is not only the pilgrim's password to immortality; it is more—it is the experience of immortality itself, of the "indissoluble life" in God. When Charles Frohman, standing on the deck of the sinking Lusitania, exclaimed, "Why fear death? Death is the most wonderful experience of *life*," he had already laid hold on immortality, and was living the mystic romance of two worlds, in the conscious triumph of the undying soul.

The Focus of Personality

By Sidney M. Berry

[The preacher who recently declined a call to succeed Dr. Jowett at Westminster Chapel in London has been succeeding him for ten years at Carr's Lane Chapel, Birmingham, the pulpit which Dr. Jowett relinquished when he came to New York's Fifth Avenue church. Yet the work of this gifted preacher, Rev. Sidney M. Berry, has received but little attention on this side. Now comes the announcement that the Revell company is about to publish a volume of his sermons, to be entitled "Revealing Light." These sermons are unusually effective examples of the newer preaching. The present sermon, chosen from the volume, will whet many an appetite for the whole collection.—THE EDITOR.]

The Glory of God in the face of Jesus Christ.—2 Cor. 4:6.

IN the reticences which keep us from speaking frankly about religion to each other, in the growth of traditions which have ceased to represent living thoughts, in the lack of real religious education and the wide diversity of religious views, the central theme of all religion has become obscured and confused in the minds of men. The name of God, which above all things else should stand for the same thoughts, is understood in many different senses. Variety of outlook and belief must, of course, enter into religion as into every other sphere of life. It is wise and right that it should. The narrowly dogmatic view which may be described as the spirit of the drill sergeant in religion has had its day. It has ceased to command the re-

spect of the modern man who demands in religion, as in Freedom and variety there must be. A dictated religion, whether the dictator is the state or a priesthood, is as dead as all dictated things must be dead.

But giving full weight to that fact it can never be well with mankind or religion when in the simplest and most elemental doctrines there is a lack of common ground. We may disagree and enter into controversy about such questions as the best method of church government and the means by which we shall express our worship, but religion can never guide men in their common life if they are not agreed in the main about the nature of the God whom they worship. Indeed the tragic separation of the civilized and nominally Christian nations sheds a lurid light upon this very question. The nations are sundered from each other in those thoughts which should never fail to bind them together. The God to whom they make appeal in the declarations of their leaders is not the same God. He is spoken of as the God of one nation alone.

This also has its counterpart in our own religious life. One finds that conceptions of God differ so widely that the one name stands for a hundred conflicting thoughts. Superstition is still rife. Dark and cruel thoughts of God darken the spiritual horizon. The soul of Christianity is

hardly understood by the man in the street. Now and again, religious discussion is stimulated from unexpected quarters, as in the case of writers like Mr. H. G. Wells, and the controversy which follows reveals what a sad confusion of ideas exists in the public mind. All these things tend to show the need of some resolute attempt on the part of Christian teachers to clear the ground, and to set forth in simpler outline the God whom we worship and the gospel of his love which the church exists to teach. For let us make no mistake. Old habits of religious thought and life share with the political and economic framework of society in the general flux and change. The things which were merely conventional will be destroyed. Only the things which cannot be shaken will remain. The false worships, the idols both of the mind and the market-place must perish with the world which is passing away. The new world will depend upon the new worship. Can we gain some little glimpses of it? Can we aid each other to see and to believe that in our little measure we may be helpers of the world in its agony?

REDISCOVERY OF GOD

I want to speak here quite simply and frankly. One of the first effects of the life and teaching of Jesus was to make God more real to men. You find the wonder and surprise of that re-discovery of God on almost every page of the New Testament. Religion in that age had grown hard and fixed and conventional. Its worship had become formal, its creed was set, the pride of old thoughts and old ways had entered into the soul of those who taught it, and it made them unsympathetic to everyone who did not conform to their requirements. There were many then, as in similar conditions there are always many, who without any fuss or open rebellion had simply put religion on one side. It was not that they had ceased to be interested in the greatness of the subject, nor in all cases that they had become outcasts on account of moral failure, but that in the organized expressions of religion they found no appeal. Some who continued in the routine of religious duties found no spirit in the performance. God was lost in the maze of religious machinery. Jesus brought him back to men. His teaching was so simple and direct and human. Men who had an inattentive ear in the synagogue found themselves in the crowd which gathered round this strange Man from Nazareth as he told of God in story and simile, under the sunshine of the hillside with the blue waters of the lake flashing below.

FRESHENING RELIGION

The thrill came back to religion. The staleness and weariness left it. It was all so fresh and wonderful and real, this talk about God which made him seem human and near. Jesus did not talk about laws and ceremonies like the scribes did, reading out of an old book. He told the story which was uppermost in his mind, took the latest incident out of daily life, and made it speak of God. Gradually round him there grew up a company of those who had been hungry for soul for years, many of whom did not know they were capable of that hunger at all until they came into touch with Jesus. A strange company they were, many of them, to all appearance, the wrecks of society, the objects of the social frown. Here there was one

of the hated tax collectors who had taken good care to line his own pocket; here again was a well-known woman of the town who had sold the purity of her body in the market where souls are exchanged for coin; and on the fringe of that strangest of all gatherings were the few people of position moved by curiosity and perhaps something deeper, but who kept on the fringe because they had position and feared to be compromised. But Jesus drew no distinctions between them. He dealt with the prostitute on the same terms as the Pharisee. Were they not both God's children, did they not both need his forgiveness, his love and his care?

It was all desperately outrageous from the conventional point of view. It sent shudders through the synagogue. The old ladies of both sexes whispered and frowned and turned up their eyes. As it grew, they held religious conferences about it, at which the scribes and Pharisees laid their clever plans, their little traps so that they might by trickery save the cause of God. It is all a wondrous picture, realistic to a degree, of the religious world in all times—the honest at grips with the dishonest, truth filtering its way through muddy banks. But nothing could stay the progress. You can never stop the progress of any man who makes God real to his fellows, and that is what Jesus was doing every day he lived and taught. But, then, gradually there came a change as the message deepened its hold. The person of the Teacher came to the front. Jesus never set it there. He kept as near to the background as he could. But he could not be hidden. Men watched him at work, healing the sick, going out of his way to bring rest of heart to some poor slave of sin or sorrow, and they watched his eyes as he spoke and worked. Then they found this strange thing, which men always discover, that the attraction of the teaching was inseparable from the personality of the teacher.

PERSONALITY AND SPEECH

Another man might have said every word that Jesus said, and it would have failed to move the heart. When he said it everything was changed. The word had wings, because of the lips which spoke, and the heart which uttered itself. It was not only what Jesus said which drew men and women to him, but how he said it,—the tone of the voice, the look in his eyes, and sometimes it was what he left unsaid which seemed most remarkable of all. True they did not understand him at times; a sense of distance separated him from them; they walked behind him on the road while he went on alone. But there was a wonderful intimacy as well. The relationship between Jesus and his disciples was of such a kind that one of them could lay his head on the shoulders of the Master. That speaks volumes in itself. Of course at the end when the cross came in sight they miserably failed to understand. But later, when, after the resurrection they came to understand, they saw how Godlike it was. Do you wonder that when they came to speak or write to others about the story which they had witnessed with their own eyes, they spoke of the glory of God in the face of Jesus Christ? That was where they had seen the glory of God for themselves. I like the touch of intimacy in the way the truth is phrased—"the glory in the face." Not just the glory of God in Christ,

but the glory of God in the face of Christ. It was natural that they should put it in that way. They had looked into his eyes amid changing circumstances, seen it in the sunlight of the Galilean days, watched the smile as he took children in his arms, seen the look of deepening compassion as he healed some poor broken body or sorrow-stunned soul. They had seen his look filled with love's tenderness, and they had been present when the anger of a heart which hated injustice and hypocrisy painted itself on his face. For them the whole story had meant God, and it had all been expressed on the face of the Master.

What is our response to this same truth which they had left for us? It cannot be quite the same as theirs. We have never looked into the expressions of that face. To some it seems a story of the far away. God forbid that we should fall into the grip of sentimentalism about a subject so great as this, and yet for myself I confess I have never lost my feeling for the hymn of childhood:

I think when I read that sweet story of old
When Jesus was here among men,
When he called little children like lambs to his fold
I should like to have been with him then.

Have you ever thought what it would mean to look into the eyes of Christ and watch him at work?

NOT A FAR AWAY STORY

And yet even now it is not a story of the far away. Read the gospels as you would read any other book, let it lay hold of your imagination, and it will be true for you that the glory of God shines in that face clearer than anywhere else on earth. I know that it does not answer all the questions that we ask about God. There are many things left out, and perhaps purposely left out. You will not find in Christ any detailed guidance about God's omnipotence and omnipresence; it was enough for Christ to call him Father. About many of our great and difficult questions there are only slight clues and vague suggestions in Christ's teaching. We often long for light on these things, and yet I wonder if it is not better as it is. God's glory is not in the wonder of his power and not in the myriads of his worlds. True, these are part of his glory. All beauty, all greatness, all law reveal his mind, but it is his love which takes us to his heart, and is the secret of his creation. That is God's glory, the thing he prizes most and the revelation of it in its fulness is in Christ.

There are gleams of it elsewhere, for this as St. John says, is "the light which lighteth every man which cometh into the world," but for the full unveiling you must come at last to Christ himself. Test, by the glory which shines in him, the dark and cruel ideas of God, and you will soon see them for what they are. Put by the side of that matchless truth and him who reveals it the conception of a God whose ever watchful eye is quick to discover evil, the kind of celestial detective of the narrower sects, and by the side of Christ's thought it passes as a nightmare passes when the sweet morning air and the morning sunlight comes in at the open window. Put by the side of Christ's revelation of God, the dark forbidden picture of one who sends sickness and suffering, who is jealous lest our joys become too dear and our human loves too deep, and again, the

conception vanishes like a bad dream nurtured in a disordered mind.

CHRIST THE CORRECTIVE

Place by the side of Christ this swaggering militarist talk of a God of battles reeking with blood and slaughter, with his favored nation and his emperor servants, and it all sounds hideous blasphemy, worse than the atheism which denies altogether. Under the tyrannous burden of these false thoughts the world has long groaned. Human lives and human happiness have been sacrificed on the altars of the false gods. Even Christ's own truth has been travestied until it seemed little better than the paganism it supplanted. Now men and women long for a new note, a new uplifting of heart, a new direction of mind and purpose. Where is it to be found? In a fresh return to the truth that the glory of God shines in the face of Jesus Christ, that he is the way to the true God for all men and all nations.

My closing word is to the younger men and women, and it is about a question in religion which often troubles the mind. Some of you are not quite sure about your attitude to that article in the creed of the churches which declares that Christ is divine. You are puzzled by the metaphysical abstractions which pretend to define that divinity. May I say that it is much better not to try to start at that point at all. Christ's first disciples were driven to the conclusion that he was divine because he and he alone, had made God real to them. They had found the true God for the first time in him. That is always how the truth of Christ's divinity comes home to the heart, and it can come in no other way. His first word is "Follow me," and if a man starts out on that path he finds before he has gone far that from the depths of his heart comes the old spontaneous confession of faith, "Thou art the Christ, the son of the living God." The creed grows out of life. It is not a starting point but a goal. Set out on the pathway of discipleship in the ways of practical living and you also, out of the depths of experience, will come to the creed of the prophets and the saints.

The Lion in His Den

By Lynn Harold Hough

IT was my first opportunity to see the Lion after my return from Europe. I ran quickly up the steps and in a few moments was seated beside him in the capacious room where he has spent so many hours of reading, so many hours of study and so many hours of pain. I found him busy with that remarkable volume "The Legacy of Greece" edited by that man of the Greek spirit, R. W. Livingston, to whom we owe not a little in the misunderstanding of the meaning of the spirit of Hellas for the world of today. In this volume Gilbert Murray, Dean Inge and eight or nine others have poured forth copiously from their treasures fact and comment and interpretation until we have the Greek achievement and its significance put before our minds in the most masterful fashion.

"Here I come to find out what has been going on in America while I have been away, and I find you buried in

a world which is dead with all too little hope of a blessed resurrection," I began after our first greetings.

"If you believed that you would never admit it," my friend laughed back. "You must be very hopeful or you would not call Athens dead even in jest."

He held the book in his hand, turning its leaves with a sort of affectionate tenderness.

"It's really rather remarkable how much of the best of it is gotten into this book," he went on. "The Oxford University Press has put us all in its debt again. And somehow there is a new accent here. It isn't a book of weary classicists fighting for a forlorn hope. It is the book of a great group of experts who know that civilization cannot survive without the thing which has cost them such long years of patient mastery. One begins to see that already the air is clearing after the world war and in England at least men are beginning to see the utter poverty of a world which forgets Attica. They make you feel too how amazingly the Greeks possessed the qualities of the scientific mind. The chapters on Biology and Medicine are a revelation."

"Then you would say that the modern scientist is to learn to love the Greek because his mind is so much like his own," I interjected.

My friend made a little grimace.

"You think you have me there," he said. "But you haven't. It is only that a modern scientist may learn a preliminary respect for so accurate an observation as that of which the Greek mind was capable and then may go on to learn things undreamed of in his whole thought about life."

The Lion was twisting his fingers about in a way which he had when he was getting at the heart of something.

"Did it ever occur to you," he asked, "that the saddest thing about evolution since man has come on the scene is just that we have a curious way of failing to carry forward the gains of each stage of development into the next. We say 'either—or' instead of 'both—and.' It is really very tragic for in this fashion we manage to forget a significant truth for nearly every new truth we discover. We have forgotten enough to furnish with fair completeness a half dozen civilizations. And that is just what gives such tremendous importance to such a book as 'The Legacy of Greece'."

I let the idea play about my mind for a moment. Then I ventured to turn the thought of my friend back to a remark he had made a moment before.

"But you really feel that the Greeks in our universities are becoming more confident?"

"I am not so sure about ours," he replied. "But I am very sure about those on the other side. All the cocksureness has been knocked out of the European civilization. It is with a more humble and teachable mind that men on the other side are approaching all their tasks. And they are ready to sit down very quietly and listen to the voices from the older world. Out of this new humility great things may come to mankind. Such a book as 'The Legacy of Greece' has the stuff of intellectual renewal in it."

"And America?" I asked.

The Lion looked at me long and deeply.

"You are just back from Europe," he said. "You must have seen it."

He was silent for a moment. Then he added:

"When America has learned the meaning of its moral isolation, it will be ready for all the other knowledge which enriches the mind and nourishes the soul."

The Social Program of the Chinese Church

"FROM a Christian point of view, the social needs of China are overwhelming and insistent." Without science or modern knowledge China has been without sanitation, hygienic methods, organized philanthropy, or social democracy that reached beyond primitive neighborliness. Confucius put her social organization on a family basis, and in government, religion, and economic relations a simple paternalism ruled. Thus China became a people more than a nation, and reverence for the fathers bound her to the past.

Now she has been rudely awakened and is slowly turning her four hundred million faces to the future. At the "point of the lancet," and by means of the school book the missionary has turned minds gently from somnolence to inquiry, but the thundering of the battleship and the carving of her lands into concessions also aroused her in fright. A people less patient and reflective might have failed to differentiate between the benevolence of the foreign emissary of religion and good will and the exploitation of the commercial entrepreneur. While foreign governments planted military outposts on her borders and sent exploiters into her interior, the missionary planted ideas in the minds of her youth, built institu-

tions of benevolence in her cities, and carried good will into her homes.

Now the era of military exploitation is waning and the new learning is leavening the life of the masses. As old customs are submitted to the scrutiny of that new learning there is something more needed than an ideology. The bonds that knit men into a social whole cannot be rudely and iconoclastically severed without endangering a people's moral life. The new roads must be built without stopping the traffic. The intrusion of modern industry, with its machine equipment, can transform the New China into a social inferno just as the introduction of modern military weapons could turn her into an invincible conqueror. Arm the old illiterate conservatism against the world and it would be well nigh irresistible through numbers. Arm the new industrialism with the old primitive labor code, and it would bleed the rising generation white. Call rural China into industrial cities without either physical or moral sanitation, keep the long day of a primitive, self-governed hand industry, allow the old usurious practices to continue, let the child still be looked upon as the property of the father, and turn the old paternalism into an organized

plutocracy, and civilization would spell hell to the new China. in just the measure that machine industry supplants that of hand loom and village smithy.

* * *

The Social Message of the Chinese Church

"We believe that sin is not only fundamentally an individual problem but that it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment of any human being or of any group, is unacceptable to the righteous and loving God." Expressing their gratitude for the social message the missionaries have brought, the Chinese commission on "The Message" "calls upon the whole church to proclaim justice as a part of the love of God, and to apply Christ's teaching of justice and our social life." They do not speak in general terms alone but "call upon the church to mobilize all her forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial and commercial life, so that we may hasten the speedy coming of God's kingdom."

It is not beyond fact to say that the youth who go back home from a college course in the west go either to become social reformers or to use their greater mental powers to make more for self in terms of money or position. The former are perhaps in the majority, but even the latter usually promote any sort of modern social undertaking that does not too much interfere with their personal aspiration. This Christian commission asks, "Are we anxious to reform society? Then we must first be anxious to reform ourselves." In the gospel they find "two appeals, one to the individual and the other to society," and then say, "suppose we change the form of government without changing the heart of the men who carry on the government; suppose we change the customs of society and do not change the members of society; such a proceeding is as if we were to change the liquid, but not change the medicine in the liquid."

They are, however, under none of our illusions that all that is necessary is to make a man a church member. "There are still too many points in which the church condones the faults of society, thus permitting her light to be hid under a bushel. The thought of Christ concerning the regeneration of society is in many points opposed to the present state of things. Hence the followers of Jesus have made up their minds that they must accept the plan of Christ for changing the world, and gradually make it an actuality. The reform of society in China is most urgent, and love should be the foundation of the new social structure."

The commission on the present state of Christianity in China says that "the release from their age-long bondage of the womanhood of China is perhaps the most important change which has ever taken place in the sociological history of mankind, the ultimate effects of which are quite beyond the wisdom of man to predict." They find that the words "service" and "sacrifice" are finding real meaning among the youth with the new learning and that "there is a growing class-consciousness of power among the Chinese students which is available not only for political but for social reforms."

* * *

The New Chinese Republic

The greatest political need of China today is a self-sacrificing patriotism. The masses have no voice except as patriotic leaders speak for them and plead their case. Great progress has been made toward the new political order; the dynasty is overthrown and democratic national consciousness is on the way. In the period of ferment things look bad and there is much disorder, but as a gray old Russian professor said recently in Moscow, "it is bad we know and there are many wrongs, but the future holds hope and even the present is better than the past." In other words the pains are birth-

pangs. Without some sort of breaking-up there can be no building up. Before spring, winter must always come.

The Chinese commission calls "upon all Christian pastors and other teachers to Christianize the rapidly developing national consciousness, that we as a nation may be witness to the whole world of the wonderful gift of the peace loving nature with which God has endowed our race. Believing "that God has a special mission for each nation on this earth; that each nation has a definite contribution to make to the progress and enrichment of humanity," and feeling keenly the "yoke of accumulated national humiliation," they "call upon the whole church to exert her influence to demand from time to time adequate hearings from the nations of the world for our claim to the inalienable right of our nation to her sovereignty and to unfettered opportunity for development and growth, and ask that the church should work with untiring zeal through some definite program to promote such international service as will attain the end we seek." They find in the teachings of Christ faith "in the possibility and necessity of international brotherhood" and believe that the church in China, "in the development of which different nations have had a share," possesses thus a peculiar duty and an endowment to promote international friendship and good will.

Another commission, headed by a missionary, says "no one can hope to have any deep influence on the life of China today unless he can enter sympathetically into the attitude of the Chinese towards other countries." Her "emergence from isolation is one of the most dramatic facts, in the history of the last century;" and in the history of the world, might be added. The ability of the missionary leaders to enter into their life and feelings and their "power to develop trustworthy leaders through Christianity has demonstrated their value to many who were deeply prejudiced against a foreign religion." The missionary has never mixed in politics, but his schools, his democratic ideas, his social ideals, his home life, and his benevolence have been a most potent influence. A government official, when asked when the revolution began, replied, "the day Robert Morrison landed in Macao." Today the premier is a Christian, the president in Peking is very favorable to Christianity, and the president in Canton, Dr. Sun, is a life long Christian, who, as father of the republic, has been elected president of all China by the old and only constitutionally elected parliament. In Canton, where the experiment is being tried of governing one homogeneous section in an efficient, modern and democratic manner, his son, also a Christian, is mayor. The influence of Christianity is out of all proportion to its members.

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The Church and Its Community

The report of the commission on "The Future Task of the Church" is one of the most forward looking religious pronouncements in our time. It covers every phase of practical Christian work, devoting special chapters to city, village and rural church programs.

Facing China's poverty and finding the problem of home, community and church building almost insuperable in the face of it, they declare "that the application of the gospel to social problems means nothing less, in the long run, than the complete abolition of poverty." Thus in village and rural missions they propose to devote much attention to "making two blades of grass grow where one grew before," and in the city field to procuring a living wage and better incomes in any way possible. Along with evangelism they hope to enlarge upon every type of community work that will put better foundations under home and community building. To the school and hospital are added agricultural and manual art and hand-craft courses, studies in economics and the social sciences, community sanitation and personal hygiene, the arts and practices of social organization for mutual welfare, and training in technical research. They seek to set up "Credit Societies" like those which the Y. M. C. A. and certain missions in India are using

so fruitfully to defeat the usurer and buy homes and business for the humble. They propose that the native church insist on Christian ethics in industrial relations and demand a social code for the workers approximating that of the "Social Principles" of the Federal Council of Churches in America.

The institutional church is commended as having proved itself in China. The old native communities, with their ancient customs and utter lack of modern social living, cannot be reformed by merely preaching to individuals. The converted individuals have to be shown what Christianity means in terms of the arts of civilization. It might be said that the first symbol of a civilized man is the tooth brush and of a civilized community a drainage system. In the church in these ancient communities should center the place of instruction and example for all these modern arts of living together. The kindergarten, the hand-craft school, the class in preventive hygiene, the community club, the library, the training ground for community action and leadership, whether for better roads and sidewalks or an improved system of apprenticeship, the germinating center for a public school, a resting place for coolies and rickshaw men, and a score of other things are instrumentalities that will help build the kingdom of heaven in communities

whose first paradise will be a bit of modern social improvement. They propose the adoption of the survey method to discover the needs and give knowledge for a workmanlike method of work.

All this work is a tilling of the soil and a preparing of the fields for better seed sowing and the culture of souls. Just as we must first have a Christian man—not merely a churchman who may smugly obstruct social betterment as no part of the work of the church—so we need a community that is Christianized in its community ways to give fit soil for the cultivation of spiritual and moral life. To this end the churches should direct recreation especially into channels of character building. "What use will humanity make of its leisure?" asks Maeterlinck; "upon its employment may be said to depend the whole destiny of man." The recreation of our youth can subtly undo all that our homes, Sunday schools and churches seek to do, or it can become the greatest agency for their assistance. So these wise leaders in China propose to make the recreation of young China a major interest. If young China can be taught healthy outdoor games, and how to play them with good sportsmanship and in a clean moral way, the future of her civilization is safe.

ALVA W. TAYLOR.

British Table Talk

London, Oct. 2, 1922.

IN the life of a church the new year begins not in January, but in October. When the harvest is past and the summer is ended, the various groups within the church begin their service afresh. Back from the sea or the moors, refreshed by the pause of the summer, some with insight and enthusiasm quickened by summer schools, the members of the church start out upon a new session. October is the month of re-beginnings; and all who love the church of Christ love this time of revived hope, and rediscovered fellowship. In one of the Harrow songs there is chanted the praise of this month:

"October! October!

March for the dull and sober,

The suns of May for the schoolgirl's play,

But give to the boys October."

For other reasons than those which move the boys, there are many within the church who feel the same joy in October; there is a tang in the air; the languor of summer days is over; friends are returning from all sides, and there is a chance of starting afresh upon some joyful adventure for the kingdom.

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The Near East

Today the cynic among us is declaring that we shall have to look to the military to save us from war. General Harrington in Constantinople has won the praise of all men for his patience and tact. We are not out of the woods yet, but if we do come out, we shall owe our escape to him more than to others. It has often happened before that the great soldier has been a great peace-maker. Kitchener ended the Boer war at least a year before the civil authorities would have ended it. This is no argument for militarism, but if anyone is to be trusted with the military machine, it is not the civilian. It is surprising how little the average citizen has been disturbed during the past week. By some instinct he has believed that there would be no war. He did not want war, and therefore declared that war would not come to pass. On the whole, he rather likes the Turk, on the somewhat insufficient ground that the Turk is a gentleman, and on equally imperfect data he dislikes the Greeks. If there were a war, which may yet happen, though today it seems more remote, he would find it hard to work up the necessary wrath against Mustapha

Kemal. At present it is clear that he is sore about France, but more hurt and puzzled than angry.

* * *

A French Centenary

It is a hundred years ago in November since the Paris Evangelical Missionary society was formed. Throughout its history it has been most intimately related to our London Missionary society. Its first counsellor was a Congregationalist minister in Paris, the Rev. Mark Wilks; it was Dr. Philip of South Africa who induced the young society to undertake work in Africa; one of the first missionaries married a daughter of Robert Moffat; in Madagascar, in the Loyalty islands, and elsewhere the society has been our very good friend, and we join in wishing it godspeed at the beginning of the new century. Its numbers are small compared to those of other societies, but for two hundred missionaries to go forth from the small band of French Evangelical Protestants is no small achievement. It is not the totals, but the proportions that matter.

* * *

Dr. A. Herbert Gray on Evangelism

Dr. A. Herbert Gray, the author of "As Tommy Sees Us," has spoken words upon aggressive evangelism which deserve to be repeated. He declared that he had always been uncomfortable in every evangelistic mission he had seen; and that for three reasons: "There was implied in it an untrue view of scripture. It was almost entirely characterized by a conventional theology—or by no theology at all; and I have never yet known a revival which revealed any adequate sense of the social implications of Christianity. Many have been characterized by an extravagant and narrow puritanism in which a great fuss has been made over trifles."

* * *

Faith and Health

The visit of Dr. Benson to London has revealed once more the widespread interest there is in the relation of faith and health. Dr. Norwood, of the City Temple, where the meetings were held, has spoken some needful words of warning, not indeed against the belief that there is a healing which may come in answer to prayer, but against the false emphasis which many are laying, and against the cherishing hopes which are

certain in many cases to be disappointed. He encouraged his hearers to cast themselves upon the love and mercy of God, and to draw from his spiritual resources. This might mean healing, or it might not, but they who have the spiritual gifts have the chief thing. That there is an obsession with the physical among many of us today, no one will deny. It is a reaction against a false dualism and a neglect of the body, but like most reactions, it has gone too far, and it is necessary today to remind some seekers that there are other quests which come before that of physical health. Dr. Norwood, in his vigorous and transparently honest manner, has done us a service by recalling us to the true proportions of things.

* * *

And Other Things

Several groups are leaving for India, among which are the London Missionary society, which has important problems to face, and the Anglican Mission of Help, both of which are due to depart about the same time. From the side of India we have welcomed Mr. K. T. Paul, the gifted Indian leader of the Y. M. C. A. . . . Dr. Grenfell begins his lectures tonight under the chairmanship of Sir Arthur Steel Maitland, and on Wednesday he will have another distinguished statesman, Lord Milner, to preside for him. . . . The Rev. Tislington Tatlow, of the Student movement, received last week token of the esteem and affection in which he is held. For twenty-five years he has held his post, and no one thinks he is left behind in the progress of the years, for he has an amazing power of keeping in touch with the swiftly-changing line of students. . . . It is noted in the papers that Mr. R. H. Tawney is very ill. His life is one which can ill be spared; indeed there are few of whom it can be said with so much confidence that they have so distinctive a gift to offer as the author of "The Acquisitive Society." . . . Two congresses are held this week in Yorkshire. The Church Congress at Sheffield, the Congregational Union at Hull. Neither body is legislative in any effective sense, and the weakness of all such occasions for the declaration of ideals is that no one is bound by them, and they commit nobody. . . . There is an international conference in London on the "Reaffirmation of the World's Moral Ideal" from October 15th to 22nd. The program is very strong and varied; the president is the Bishop of Southwark, and among the speakers are Dr. W. Adams Brown, of New York, Pasteur Merle d'Aubigne, several bishops, Sir Rider Haggard, and many others.

* * *

Some Home Truths About the Church

"The criticism that with most justice can be brought against organized Christianity is not that it is teaching what is false or only partially true, but it is teaching what is true in an unlovely and inhuman way. The church has lost the hearts of the people because it has mislaid its freshness, reality and radiance. If these can be regained, restatement may then follow. There

is a sense in which we church-people appear to those who watch us like Alpine climbers who after boasting of the height they were about to scale take their ice axe, their rope, and other equipment, and are discovered later proceeding cautiously up Ludgate Hill. Now Ludgate Hill is that gentle incline which leads from Fleet street to St. Paul's."—The Rev. H. R. L. Sheppard in "The Challenge."

EDWARD SHILLITO.

BOOKS

THE CHURCH IN AMERICA. By William Adams Brown. 378 pp. (Macmillan, \$3.) Christian union halts for the lack of a convincing doctrine of the church. A systematic theologian more interested in the living present than the dead past has wrought out a fresh doctrine through observation of contemporaneous religious institutions.

THE COMMUNITY CHURCH. By Albert Clay Zumbrunnen. 169 pp. (Uni. of Chi. Press.) This careful and scientific study of the various aspects of the community church movement throughout the United States has gone far to standardize methods, points of view and spirit for eight hundred congregations of Christian believers who are bent on cooperation in their local communities.

FACING THE CRISIS. By Sherwood Eddy. 241 pp. (Doran, \$1.50.) Better far than its title, this book deals not with frenzied fear of coming calamity, but with reasoned attitudes toward current problems in the fields of theology, sociology and international relations. It is well calculated to help men who are going through the doubt period with regard to religion.

HOW TO KNOW THE BIBLE. By Robert A. Armstrong, 205 pp. (Crowell, \$1.15.) The title is too inclusive for the book deals with the Old Testament, but there is combined a popular method and a modern view-point which is difficult to find in biblical interpretation.

SNOWDEN'S SUNDAY SCHOOL LESSONS. By James H. Snowden. 390 pp. (Macmillan, \$1.25.) Modern, evangelical, dignified and popular seem a combination of attributes impossible to find in a treatment of the uniform lesson. A theological professor of sound learning addresses himself to the thousands of plain folks who teach the children of the churches.

ON THE TRAIL OF THE PEACEMAKERS. By Fred B. Smith. 239 pp. (Macmillan, \$1.75.) The gossip of a globe-trotter, set down in entertaining fashion, throws some light into certain dark corners, but is lacking in a fundamental grasp of the big problem of internationalism.

CHRISTIANITY AND PROBLEMS OF TODAY. *Bross Lectures at Lake Forest.* 159 pp. (Scribners, \$1.25.) Five lectures by eminent scholars deal with topics chiefly social in character from the view-point of the evangelical believer.

THE GOSPEL FOR TODAY. By R. A. Torrey. 216 pp. (Revell, \$1.50.) The revival of a belief in a personal devil, a forensic judgment day, a physical hell of brimstone, and emotional conversion is the big task of the Christian church according to this Fundamentalist leader. The great hinderers in this work are the theological professors, particularly those of the Methodist persuasion.

SOCIETY AND ITS PROBLEMS. By Grove Samuel Dow. 594 pp. (Crowell.) A general manual of sociology for the use of the college student, written by a professor of a denominational college who must keep one eye on the racial prejudice of his community and the other on the watch-dogs of orthodoxy. In spite of his handicaps, he has produced a serviceable book.

PREACHING AND SERMON CONSTRUCTION. By Paul B. Bull. 315 pp. (Macmillan, \$2.50.) As a homiletic guide provided by an Anglican clergyman of undoubted orthodoxy for the guidance of young men who wish to learn to preach like the author, this manual is to be adjudged a success.

Contributors to This Issue

H. N. MACCRACKEN, president of Vassar College.

SIDNEY M. BERRY, minister Carr's Lane Congregational chapel, Birmingham, Eng.

RALPH GOODALE, professor of English in Hiram College, Ohio.

ARTHUR B. PATTEN, Congregational minister at Torrington, Conn. This present article is one of a series in which Mr. Patten is succeeding in an unusual degree in recovering the essence of historical mysticism without losing the modern insight into the nature of God.

ARTHUR B. RHINOW, Presbyterian minister of Brooklyn, N. Y.

CORRESPONDENCE

Editorial Correction

By a printer's error the communication in this department of last week's *Christian Century* entitled "Is the Holy Catholic Church a Dream?" was signed by W. H. Boughton, of Poughkeepsie, N. Y. The letter was written by Rev. J. S. Lilley, Duquesne, Ia, and should be entirely dissociated from the name of Mr. Boughton.

THE EDITORS.

Why Do We Believe Jesus?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 12, Dr. Albert Edward Day, of Canton, Ohio, discussed Dr. Tittle's admirable paper on "The Future of the Methodists." Dr. Day "ventures to say" that those who believe what Jesus said, not merely because Jesus said it, but because it is "being verified by the accumulating experience of the race," are not Methodists. At least one Methodist, the writer of the present letter, wishes to challenge this proposition and to challenge the foundation on which it rests.

Why accept Jesus as Lord and Master? Dr. Day explicitly denies that either experience (which obviously includes history), "rationalism" or "mysticism" gives us any ground for faith. The natural inference is that Dr. Day is a thorough-going skeptic. But no; he says, "We hear the voice of the Son of Man and we believe him"; that is all there is to it. The innocent bystander then may say, "We hear the voice of Mohammed and we believe him; the voice of Buddha, and believe him; the voices of Nietzsche and Mary Baker Eddy and believe them." On Dr. Day's premises, why not? Nothing is gained for religion in the long run by following the path of the double truth.

No one can speak for Dr. Tittle save himself; but I should be surprised if he meant by the appeal to experience what Dr. Day interprets him to mean. The ideals of Jesus have, of course, not been adequately tested in experience; but they appeal to us as true precisely because, insofar as they are tried, they are found to satisfy our mind as a whole. The principle of reason is that of a coherent world, a meaningful interpretation and organization of experience as a whole.

In Dr. Day's waste-basket are to be found all historical and mystical experiences, and reason itself. There, and not in his letter, are to be found the makings of the test of religious truth. If all who appeal to social and mystical experience as the grounds of a reasonable faith in Jesus are to be excommunicated *ipso facto*, where will the fathers of Methodism stand in the judgment—not to mention St. Paul and St. Augustine, St. Thomas Aquinas and Martin Luther?

Department of Philosophy,
Boston University.

EDGAR S. BRIGHTMAN.

Labor's Leadership

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent, Mr. Sparks, in the issue of September 14th says, "The country as a whole is becoming impressed with the fact that there are some high grade, responsible, capable executives among the leaders of organized labor." That is exactly what the country is not impressed with. I have recently traveled several thousands of miles in the central and eastern parts of the United States mingling with people of all classes and the strongest indictment I find against organized labor is that its leadership is as red as it dare be and as godless as can be named. Suppose the head of organized labor in this country was a man whose blood and training had brought him into sympathy with the highest religious and moral ideals of our land. That type of man

would have gone to Herrin, Ill., and stayed there until the ends of justice and righteousness were obtained, and by so doing would have scored one for organized labor.

I wonder just how much the public is impressed with the character of the leading labor leaders in Chicago, for instance. When the names of Debs, Foster, Goldman and others of their manner are mentioned, indeed, the American people are "impressed." If organized labor in this country would begin at the top and on down through local unions would give us an American, Christian leadership, men who would come into our churches throughout the land and announce a program of righteousness, using the weapons of a godly warfare, instead of guns and dynamite, then the American people would be impressed in a way that has never yet obtained.

At present union labor is working double shift to deepen the gulf between itself and the public. The reckoning has already begun and the severity of the judgment that falls will depend on how rapidly organized labor can align itself on the side of justice, honesty, and true Americanism. The American public is not unmindful of the fact that our regular stated coal strikes are voted by members of the American Federation of Labor who owe allegiance to foreign flags and who can neither read nor write our language nor cast a vote at our elections. According to union labor, black men are unfit for membership in its ranks, but the red scum of eastern and southern Europe are entirely eligible to come here and be given the power to tie up the industries of this entire nation and freeze our children by the tens of thousands out of our public schools. A tyranny second to none the world has ever witnessed.

I am interested in the articles that your regular contributors write in defense of organized labor as it is functioning at present. If two or three of them would don overalls and work in the average union machine shop for five years they would get a new string for their fiddles and a new song for their books. To some, parlor bolshevism is a delightful seance.

Ash Grove, Mo.

ANSLEY B. BLACKS.

Faith and Experience

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of October 12 Mr. Day writes interestingly about the reasons why men believe on Jesus. He says that in his judgment men do not believe because the wisdom of his sayings has been verified by experience. He thinks that because the Christian social order has not been actually tried men do not attempt it by reason of experience, but by reason of Jesus' history. May we not say that the history of Jesus is not mainly what is written in the New Testament. That is by itself a very meager account. But the history of Jesus is written in the results of his teaching, and in the experiences of his followers. It is only those who are "willing to do his will" who know that he has authority from heaven. The story of the New Testament alone would not affect me, I am sure, but as fast as I can verify it I verify my confidence in him. And having that confidence I follow his word beyond the place where experience can take me. Then I venture out on faith.

Yonkers, N. Y.

ALVAH S. HOBART.

The Blessing of Denominationalism

EDITOR THE CHRISTIAN CENTURY:

SIR: With much interest I read the article "The Denominations: Tragedy or Comedy?" by John R. Scotford. One thing is certain, whatever denominations may be, they are permanent. In time there may come the amalgamation of the various Christian bodies but who living today will be alive to witness such a miracle? I do not altogether like the phrase "tragedy or comedy" applied

to the denominations. The inference is that they are either useless in wreck or in folly. Denominations are neither tragic nor foolish. Were, however, denominational lines set aside it would be both tragedy and comedy for any one great body to attempt to run the whole affair.

It is no more possible to set aside denominational lines than it is possible to set aside color or national lines. The community church is supposed to be altogether non-denominational; in some respects it is, yet in every community church there are members, and not a few, whose pride is to boast of heredity, religious ancestry and their foreign extraction. With them there is always a hyphen before the "American." The pride of blood is something hard to expunge. The chances are denominations will continue to exist and prosper. They may not be either tragedy or comedy, but they certainly may be either a blessing or a curse. They are a blessing when they co-operate. Many of the denominations are already cooperating. The Federal Council of Churches of Christ has done that much. What has already been done by the few denominations in the body can be done by all, if they would but put aside their unearthly presumptions. When denominations hold themselves aloof by the spirit of superiority or the claim of apostolic succession or the monopoly on salvation there is nothing that can ensue but a curse.

The church as a whole is anticipating progress. This dream will never be realized till all the bodies get together, not in a merger nor organic union, but in the spirit of trust and friendship and work together along their different lines among their different people and classes for the salvation of souls. Denominations are here to stay. Why worry about that? The many are better than one. If there were one which would it be, Anglican, Presbyterian, Methodist or Salvation Army? Would one do the work of all in all the different ways among all the different classes of people? Does any one do all the work of the many now?

The many are better than the one. Voltaire was not so far from the truth of the matter when he wrote in his "Letters on the English" these words: "Were there but one religion in England, there would be a danger of despotism, were there but two, they would cut each other's throats. But there are thirty, and accordingly they dwell together in peace and happiness."

Millstone, N. J.

JOHN NEANDER.

THE SUNDAY SCHOOL

Jesus, the Great Physician*

PEOPLE are intensely interested in the healing of mind and body. Mental torture and bodily pain are so cruel and persistent that relief is eagerly sought. Various cults of faith-healing have long existed. Indian philosophies worked toward peace and rest. Christian Science seeks bodily health and a mind harmonized. Rufus Jones, the Quaker, talks of "harmonized men." The latest sensation is Coue, the French gentleman, who moves about his beautiful garden, suggesting health. His method of auto-suggestion is now the subject of intelligent conversation. Coming into his garden, Coue found a blacksmith who had been unable to use his arm for ten years. "You can lift it," said the doctor. "No, I cannot," replied the man. "Say to yourself, 'I can lift my arm, I can lift my arm.'" The man began to repeat it over and over. "Now lift it!" said Coue with great authority—and the blacksmith raised his arm above his head. "Now go back to your forge and light the fire," said Coue. Even more remarkable than the fact of his cures is the fact that he accepts no money for all his work. Read his book.

Recently I listened to a series of lectures on "Shakespeare." I was amazed at Shakespeare's knowledge of what we now call "psychology." He never knew our word, but he did know men and women. Therefore he could unfold the minds of Prospero, Lear, Hamlet, Macbeth, Brutus, Falstaff and all the rest of his superb characters.

* Nov. 12, "Jesus the Great Physician." Luke 5:17-26.

Now Jesus never studied either medicine nor anything akin to so-called Christian Science, but as he knew men he was able to minister to the whole man—to his physical needs, to his sinful soul, and to his mind diseased. Jesus made no mistakes and therefore he did not ignore the body. No careful student of the words and works of Jesus can fail to be impressed by his ministry of healing. Sick, broken men called out his loving consideration. His presence was health. He made people whole. I know a doctor whose entry into a sick room is better than a medicine. Before he comes the room is full of apprehension, fear, disease, death. He enters—the atmosphere changes, fear vanishes, disease fades away—health, happiness, abundant life possess that room. Jesus was harmony. Jesus was health. His very presence drove out devils, cured disease, and established sanity, harmony and well adjusted life. Jesus was a radiant personality. We have discovered an element called radium; it illumines, it cures. Jesus was in harmony with God; sin never touched him with its devitalizing power; he was crystalline love; he was strong will; his look was life. Jesus healed men as the lark sings. There is nothing unscientific in all this. Our science is imperfect; we know imperfectly. We are rapidly changing our ideas of medicine. New and better methods of treatment are constantly being developed.

Jesus was a great physician; he cured body and soul—why should we ignore the body? The church should advance healing. I have often wished that my church had its own hospital, where we could care for our own sick and where others could come under our influence. We do help Dr. Osgood in China and that is something. The hospitals have gotten away from the churches in many cases, but the social workers are bringing them back toward the church. Medical missions, dispensaries in settlement houses, Christian visiting nurses, and Christian doctors and nurses bring health and peace through distinctly Christian channels. Wise and good ministers are of untold value in sick-rooms, while the Christian spirit expressed in beautiful mothers and in noble homes continues to bring peace, joy, health and full life in many ways. The church must concern herself with the health of men.

JOHN R. EWERS.

Is Liberalism Losing?

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Fruits Meet for Repentance

When Bishop Nicholson preached from a step-ladder in the Chicago loop district this past year he was casting bread upon waters, as all preachers do. Recently a business man who came to see him, reported on that street audience. This business man has an employee who once stole twenty dollars from the firm. Since hearing the sermon from the step-ladder, the employee has made restitution of the money. A new open-air preaching station will be opened soon in the loop adjacent to the corner where the new Methodist Temple is being built.

Successor Found for Dr. Coe

The resignation of Dr. Coe from the chair of religious education at Union Theological Seminary made a wide breach in the faculty of that institution. The trustees have acted promptly, however, and announcement is made of the appointment of Harrison S. Elliott who in recent years has been acting as editor of the splendid publications of the Association Press. Under the leadership of Mr. Elliott, the study manuals of this press have been of outstanding quality, and it has been this service which recommended Mr. Elliott to the teaching position.

Catholic Newspaper Confesses Failure in Relief Work

The Catholic weekly, America, makes an interesting confession in a recent issue of the paper. Discussing the starvation in central Europe and the raising of funds to save human life, it charges that the Catholic church has been impotent in the face of a great opportunity. Its indictment is in stronger terms than Protestant papers would care to formulate: "It is estimated that, since the war, more than 300 American societies or organizations have been engaged in some form or phase of European relief. Not one of them has been a Catholic organization."

And this in the face of the fact that the vast majority of people in Ireland, Belgium, France, Italy, Austria, Hungary, Bavaria, Czechoslovakia, Poland and Jugoslavia are Catholics. It is the Catholics who have suffered most during and after the war, and yet no American Catholic organization of any kind has gone among them. Individual Catholics have been more than generous to the Red Cross, the Hoover Mission and even to the Y. M. C. A., but no organized effort of any kind has been made by American Catholics to set up a society here. The Protestant Mr. Hoover has done more in one month in Poland to retain life in the bodies of starving Catholic Poles than all the Catholics of all the world have done. And this statement stands in the face of the magnificent relief which came from certain Catholic Poles in and around Buffalo and Chicago and from that unobtrusive Catholic prelate who

had his abode on the banks of the Tiber and who almost alone, of all the Catholics of the world, has been genuinely solicitous for his starving children."

University of Chicago Announces Preachers for Autumn

The religious life of the students at the University of Chicago is carefully studied and provision is made for their care. Among the methods used is the appointment of eminent ministers from various parts of America as University preachers. The first university preacher for October at the University of Chicago was Professor Theodore Gerald Soares, head of the department of practical theology, on Oct. 8. On Settlement Sunday, Oct. 15, the work of the University of Chicago Settlement in the Stock-

yards district was presented. Dr. Francis G. Peabody, of the Harvard Divinity school, Cambridge, Mass., will be the preacher on Oct. 22; and Dr. Lynn Harold Hough, of the Central Methodist church, Detroit, Mich., on Oct. 29. The first preacher in November will also be Dr. Hough, who will be followed in the same month by Bishop Charles D. Williams of Michigan, and Rev. M. Ashby Jones of the Ponce de Leon Baptist church, Atlanta, Ga.

Work Out Larger Plan of Church Publicity in Chicago

Rev. J. T. Brabner Smith, chairman of the commission on publicity of the Chicago Church Federation council, is now at work to get much larger display advertising of evangelical churches in the

Union Plan Evokes Caustic Criticism

No critic of the recently elaborated plan for union which has been worked out by the bishops of the Anglican church and the Free churchmen is more caustic than Dr. T. Rhonda Williams, pastor of the Congregational church at Brighton. He shows that the requirement of baptism bars the Quakers and the Salvation Army from the union plan. The exclusion of the Quakers particularly grieves this Congregational writer. His estimate of the whole document is that it is disingenuous, covering up difficulties with clever phrases rather than facing them with constructive thinking. His criticism will doubtless have large influence in the making of opinion on this matter in England. He says: "When the report discusses the nature of the ministry it shows that the concession made by Free churchmen is the acceptance of the Episcopate, and Anglicans seem to concede the retention of the Presbyterian and Congregational orders with bishops who shall be representative and constitutional. How this is to be done is not explained, and is certainly not clear. The authority of the whole body is to be given to a minister in ordination by a bishop. And yet our Free church negotiators assure us that they have not consented to be reordained, and the interim report does not speak of reordination. But whether it means that only men coming into the ministry in the future are to be ordained by a bishop, one cannot tell. To me it is not at all clear how a Congregational minister could remain a Congregational minister and yet make an ordination vow to obey his superior officers, which I suppose would be the case in ordination by a bishop. These points are not at all elucidated in the report."

"All I can say is that I shall go to the end of my day without reordination. The conference was agreed that the various ministers which had grown up in the different denominations have been 'manifestly and abundantly used by the

Holy Spirit.' In that case I cannot see why the Anglican church should not use them as they are. If they are good enough for God, they surely ought to be good enough for Anglicans."

"As to creeds, we find that the Apostles' creed is to be used at the baptismal service and the Nicene creed to be accepted as a sufficient statement of the corporate faith in Christ of the United church. It is carefully said, however, that 'a reasonable liberty of interpretation' is to be granted. We know quite well what this means in practice. It means prevarication. We subscribe to certain words as an objective standard of truth, and yet we are at liberty to interpret them quite differently. Where, in that case, is the objective standard? Why should the church make ministers take vows in certain words and phrases when they cannot mean what the words convey to the ordinary man?"

"One of the negotiators told me that what brought him to consent to the acceptance of the Nicene creed in this report was the ingenious way in which one of the bishops explained that taking the Nicene creed only meant that we were to express a sort of loyalty to the church, which adopted the creed in the fourth century! If that is not a shuffle, I do not know what the word means. The time has surely arrived when it is necessary for the church to be absolutely sincere and honest in its message. To keep on repeating old creeds when we do not half believe them is not honest, and it cannot be good for the spirit of the man who does it, or anybody else. If this is the price at which to buy unity, I am quite certain that many of us are not going to pay it. The real way to unity is to lay the emphasis on spiritual religion and the good life, not on doctrinal or ecclesiastical considerations at all. Earnestness in the former and freedom in the latter is the real way to secure that unity of the spirit which is the only bond of peace."

city. The various fad religions have taken large space, one daily paper running over a column a week of announcements of spiritualistic meetings. Dr. Smith proposes that the evangelical churches shall advertise by neighborhoods, and has worked out a plan which will cost only two dollars a week for the minimum space.

Why Don't the Methodists and Lutherans Trade?

In the United Lutheran church there are 395 more ministers than there are parishes. This anomalous situation arises from the fact that several constituent denominations have come together, and in many communities local church union has taken place among the Lutherans, who now have a superfluity of ministers. Meanwhile, the advertising columns of certain Methodist papers contain advertisements from various district superintendents who are seeking men. When a town of eight hundred with a modern parsonage and a salary of sixteen hundred dollars has to be advertised, something is wrong. Why not arrange some kind of an exchange between Methodists and Lutherans, for Methodists have too many churches and Lutherans too many ministers?

Religious Journal Starts Moving Picture Department

Realizing that the use of motion pictures in the churches is quite beyond the experimental stage and that there is need of a reliable source for clean pictures, the Christian Herald of New York has recently established a motion picture bureau. Every single foot of film that is distributed through the Christian Herald Motion-Picture bureau will be inspected and stamped with the guarantee of the Christian Herald that it conforms to the highest standards of morals and good taste. A library of unusual excellence has been formed and additional subjects are being constantly added to it. Far-reaching plans for the production of pictures of unusual artistic merit with missionary backgrounds are being formulated, but the output will include all classes of film. There are Bible stories, travel reels, comedies and dramas with clean, wholesome stories for entertainment, natural history subjects, camping, hunting and fishing pictures, exploration, and everything else that would go to make a diversified entertainment for a mid-week evening or to provide the illustration for a Sunday evening lecture. The Christian Herald believes the church is entitled to consideration in the making and marketing of motion-pictures. It believes the motion-picture industry is making a big mistake in refusing to have business relations with the religious and educational institutions of the country. The church and the school, next to the home, have more to do with molding the lives of children and young people than any other factors in our national life. On them rests American culture. On them rests the moral growth of the generation. The almost universal attendance at motion-

picture theaters makes the film an extremely important influence that must be taken from commercial hands and placed under the control of devoted and consecrated men who will use it for the highest purposes."

Adventist Denomination Holds Convention in Kansas City

The Seventh Day Adventists held their fall conference at Kansas City Sept. 20-27. Their statistical reports are impressive. They conduct operations in 108 countries, divided among 8 division conferences, 51 union conferences comprising 139 local conferences and 160 mission fields, with 15,009 evangelistic and institutional workers in their employ. The denomination is working in 179 languages, publications are issued in 100, and "connected with the movement are also 204 institutions, representing, together with conference organizations and church buildings, a total investment of \$30,399,461.49 and an aggregate annual income of over \$23,000,000." The number of organized churches now stands at 4,-

730, an increase of 189 during the year. The membership of churches is 198,088, an increase of 12,638 during 1921. This church observes tithing, and the money given for church purposes last year was \$8,508,056.19.

Federal Council Opposes Ku Klux Klan

Without using the name of the organization, the Federal Council of Churches has taken action which seems directed against the Ku Klux Klan. The following statement has been issued from the offices of the council: "The administrative committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals

Bryan Causes Trouble for Public School

THE campaign of William Jennings Bryan against evolution resulted in an attempt at medieval legislation in Kentucky last winter and has brought to grief, many an honest teacher in a denominational college who would not deny his educational faith. But still other ugly evidences of intolerance are appearing, not the least threatening of which is the fact that the smaller and more conservative denominations are growing unfriendly to the public school. Dr. G. H. Trabert in a recent issue of the Lutheran voices the following opinions with regard to the public school: "Children and young people who have been taught to reverence an almighty and omniscient God, and who have been led to believe that man is the crown of God's creative work, should not be led astray by teachers who believe that the account of the creation, as given in God's holy word, the Bible, is a myth, and so have their religious principles undermined, their conscience degraded and all reverence for Almighty God destroyed. Has the state a right to interfere with the religious convictions of its people as long as they are loyal to the government and uphold its sacred institutions? Has it a moral or legal right, through its schools, whether it be public schools, or normal schools, or state universities, to tolerate teachers or professors who, under the disguise of science (so-called) try to lead away the youth from the religious convictions received in the church and the home? It is an undeniable fact that irreligion is alarmingly on the increase throughout our country. In many cases those who have departed far from the teachings of the Bible claim to be very religious, but it is irreligious all the same. The teachings of some of the professors in our public institutions of learning is the crassest irreligion. They try to undermine the faith of our youth,

and so aim a blow at the religion as taught in God's word, the result of which is the demoralization of the nation."

This writer does not hesitate to suggest that the Lutherans should everywhere organize parish schools where the pure word of God would be taught without the deadly heresy of Darwinism. Probably a less sincere attitude is that of the Brotherhood of the Old Order, Amish Mennonite church of the state of Indiana, which recently hired an attorney and prayed to be relieved from that portion of the law requiring attendance of children of high school age in the public schools of Indiana. The Mennonites charge that their children are taught evolution and higher criticism and for this reason they wish the children exempted from the requirements of the law. As a matter of fact, they wish to put their children to work on the farms before they reach the age of sixteen. Among other items in the reply of the state board of education are the following: "The State Board of Education begs to remind the petitioners that their religious freedom is no more violated by the law requiring high school attendance, than by the law requiring attendance upon the elementary grades. The petitioners are in error in their contention that 'a firm and sincere belief in the inspiration of the Bible' is in any way contradicted by the curricula of the high schools. Higher criticism, evolution, and the denial of miracles, against which the petitioners protest, are not in the course of study prescribed for the high schools."

The whole discussion helps, however, to illuminate the legal status of the teacher in the public schools, seldom found, who uses his position to make open attacks on religion and to propagate Ingersollian views. The teachings of Bob Ingersoll have no more legal standing room than do those of John Calvin.

of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism. Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the state and by the recognized forces of education. For groups of individuals wearing masks and concealing their identity to pass judgment on men and women and to carry out humiliating measures of their own devising, is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order."

Topics Proposed for Discussion at Local Conferences

In preparation for the World Conference on Faith and Order in Washington in May, 1925, the continuation committee proposes that conferences shall be held in various parts of the country. At these conferences the same topics that were discussed at the preliminary meeting in Geneva in August 1920 will be once more considered. These questions are: "The church and the nature of the reunited church; what is the place of the Bible and a creed in relation to reunion? What degree of unity in faith will be necessary in a reunited church? Is a statement of this one faith in the form of a creed necessary or desirable? If so, what creed should be used? or what other formulary would be desirable? What are the proper uses of a creed and of a confession of faith? What degree of unity in the matter of order will be necessary in a reunited church? Is it necessary that there should be a common ministry universally recognized? If so, of what orders or kinds of ministers will this ministry consist? Will the reunited church require as necessary any conditions precedent to ordination or any particular manner of ordination? If so, what conditions precedent to ordination and what manner of ordination ought to be required?"

American Carries Aid to Russian Clergy

Answering the needs of the world in these times is the occasion for setting up new forms of fellowship. The Federal Council of Churches recently sent Dr. John Sheridan Zelig to Russia where he spent the summer in famine relief, with special attention to the clergy of the Russian church. He found them among the most needy of all classes. Families on the edge of starvation have hardly recovered from their surprise yet that religious organizations in America not in communion with them and not seeking intercommunion should bring in Christ's name the relief that saved the lives of men and women. Dr. Zelig persistently refused to talk politics while in Russia or since his return home, sensing that political discussion has been the chief hindrance to success in humanitarian work in Russia. Dr. Zelig gave food packages to 126 women volunteers in child feeding work. Their reply was pathetic: "Knowledge that others in far-

off America, separated from us by thousands of miles continually think of us, makes our stormy path less difficult. Life feels less hard and less ugly. We feel we are not alone and have more courage for our work."

Charges Selfishness Back of Community Church Movement

No new religious movement comes quickly to success without being made the object of attack. Dr. K. W. G. Miller, a Methodist minister of Des Moines, in a recent issue of the Northwestern Christian Advocate, holds that the community church movement arises out of selfishness. "The real essence of it all is in the fact that a good many of these organizations were begun in an attempt to dodge responsibility for a world program." Meanwhile the community church pastors are taking particular pains to call attention to their missionary giving. St. Paul's Union church of Chicago supports two missionaries on the foreign field. Park Ridge Community church in the same area is giving this year two and a half dollars a member for Armenian relief.

Preachers Speak for Ku Klux Klan

With the Federal Council opposing the Ku Klux Klan and practically every re-

ligious newspaper of the country unfavorable, it is rather astonishing to find preachers taking the public platform and advocating its cause. The Klan recently held a large meeting at Convention Hall in Kansas City. The public press reported every seat occupied. The note of the meeting was opposition to the Roman Catholic church. Among those making addresses at the meeting were Rev. E. L. Thompson, pastor of Jackson Avenue Christian church, and Rev. J. W. Darby, pastor of Central Christian church. The people present were urged to scratch their tickets and vote against all persons who were not Protestants. The members of the Klan were not robed as is customary at the public meetings. It is noteworthy that the editor of the Menace was on the program.

Bishop Scores Preachers for Poor Sermons

Bishop McDowell of the Methodist Episcopal church is a little impatient with the preacher who imposes drivel on his congregations with the defense that he is "preaching the simple gospel." Among the hot shots which the bishop gave the preachers in the Central German conference at Indianapolis recently were these: "No man who does not have the brains and the disposition to think should enter the gospel ministry. The

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so-called simple gospel sermons, the boast of many preachers, usually contain nothing more than pious commonplaces and intellectual mediocrity and drivel. The expression 'simple gospel' is used often to excuse intellectual nakedness and destitution. A good question for any preacher to ask himself is: Would you go to church to hear the kind of sermons you preach if you did not have to do so?"

Hoosier Church Celebrates Centennial

First Baptist church, presided over by Rev. Frederick E. Taylor, president of the Northern Baptist convention, has recently celebrated the centennial of its organization. At the time of the founding

of the church, Indianapolis was a muddy little village on the banks of the White river.

Church People of Chicago Are in Politics

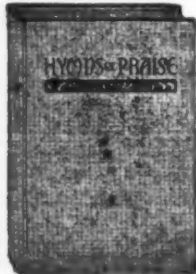
The social service department of Chicago Presbytery has taken display advertising to oppose the candidacy of Mr. Anton Cermak as president of the Cook County board of commissioners. This office is said to be fourth of fifth in rank among the public offices of Illinois in the matter of influence and money spent. Mr. Cermak is a Bohemian who has secured much popularity as a convinced advocate of the wet cause, and as the head of nullification societies. He is being opposed

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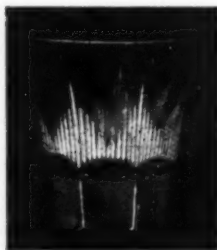
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by Mr. Charles S. Peterson, a member of St. James' Episcopal church, who runs on a law enforcement platform. The Anti-Saloon League and the Law and Order League are out in the open against Mr. Cermak. The Chicago Church Federation has issued a circular on the "supreme crisis in Cook county" which calls for law enforcement officials, but which does not call candidates by name.

National Conference on Church Publicity

The Chicago Church Federation will act as host to a meeting of the National Conference on Church Publicity at the Morrison Hotel, Oct. 31. Morning, afternoon and evening sessions will be held, with a program around the lunch table and the dinner table. Dr. Christian F. Reisner of New York, the veteran publicity exponent, will be present and speak. The editors of religious newspapers in Chicago and the religious editors of the daily press will be heard from. Among the out-of-town speakers at this meeting will be: Rev. Elwood A. Rowsey of Toledo, Rev. Claude R. Shaver of

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The Presbyterian Advance: For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book.

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La Crosse, Wis.; Rev. Oliver Keve of Kearney, Neb.; Rev. William L. Stidger of Detroit, Mr. Herbert H. Smith of Philadelphia, and Rev. Peter Jacobs of Dexter, Ia.

Bishop Will Contest Heresy Charges

Among the bishops charged with heresy at the recent general convention of the Protestant Episcopal church was Bishop William Montgomery Brown of Arkansas, who has made public the correspondence that passed between him and other bishops of the church. He will not resign from his place as bishop, and will contest any charges that are preferred against him. He admits that he does not hold to a literal interpretation of the Genesis stories nor to the Paulinist plan of redemption. He further

charges that no other educated person does. It is now up to the bishops to make the next move.

Editor of Churchman Comes to Sudden Death

Rev. William Austin Smith, editor of the Churchman, a leading publication of the Protestant Episcopal church, died recently in a New York hospital at the age of fifty. He has conducted his paper on liberal lines, and during the past year has been outspoken on Christian union and world peace. He was a Harvard graduate. His pastorates were in Milwaukee, Wis., and Springfield, Mass. He became editor of the Churchman in 1916.

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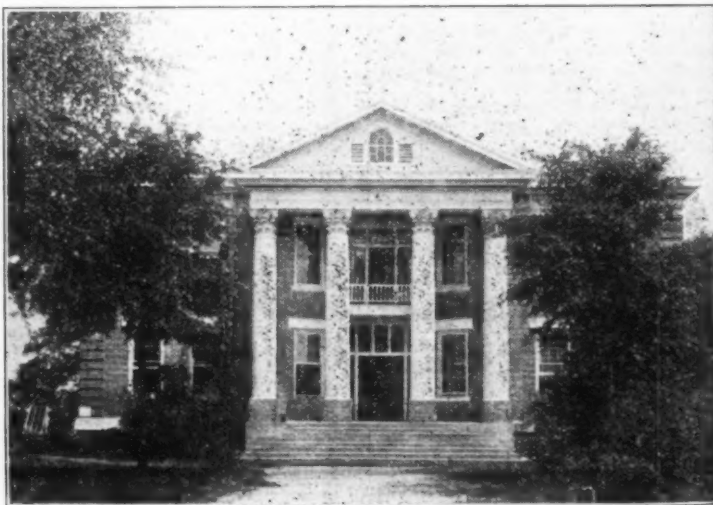
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By EDGAR DE WITT JONES

Says Charles Clayton Morrison, editor of The Christian Century, in his "appreciation" of the author of this book: "It is the shepherd instinct that, after all, is the greatest quality in Edgar De Witt Jones. He loves people. He believes in them. He invests even the unworthiest of them with dignity, and in the spirit of Jesus delights to serve them." And that human quality is sensed in all the sermons included in this book. Among the sermon titles are: "The Towel and the Basin," "When Jesus Wrote on the Ground," "A God Who Will Not Let Us Go," "Other Sheep," "The Lord's Leading," "The Church in Thy House," "The Peace Christ Gives," "The Ladder of Prayer," etc. (\$1.50).

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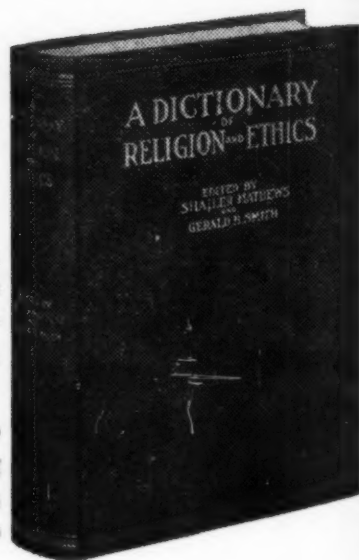
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